# *Alphonso and Eleonora;*

OR,

## THE TRIUMPHS OF VALOUR AND VIRTUE.

ILLUSTRATED BY HISTORICAL FACTS.

By JOHN TALBOT DILLON, Esq. M.R.I.A.

Late Captain in the 2d Surrey Regiment of Militia,
&c. &c. &c.

Author of TRAVELS THROUGH SPAIN, &c. &c.

*Auxilium ab Alto.*

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# *Alphonso and Eleonora.*

*Por eſtas a pras, ſe camina*
*De la immortalidad, al alto aſiento,*
*Do nunca ariba! quien de alli declina.*

Garcilaſſo de la Vega.
Elegia 1a. f. 43.

## PART II.

### SECTION I.

*A. D.* 1209. THE twelfth century had cloſed unfortunately for the magnanimous Alphonſo, King of Caſtile, how-

ever his ſpirits were not broken, nor his mind depreſſed. On the contrary, he availed himſelf of the loyalty and courage of his faithful Caſtilians; to reſcue them by his perſonal exertions from further dangers, and every misfortune to be dreaded, from an inveterate and ſanguinary foe.

The late conqueſt of the Greek Empire by the Latins *, had fired the weſtern parts of Europe at this period with enthuſiaſtic courage. Above all, the ſucceſs of Baldwin, Earl of Flanders, who, after the murder of Alexis, had been crowned Emperor of Conſtantinople, ſo exalted the minds of men, that King ALPHONSO found it no difficult taſk, to engage his valorous ſubjects, to whom exploits of chivalry were ſo familiar, to engage in further enterprize, and take revenge, as gallant ſoldiers, of an African Prince, againſt whom he had uncautiouſly ventured, with numbers unequal, and more courage than prudence.

* 1203.

The

The defeat of Alarcos, was always preſent in the mind of ALPHONSO, and ſeemed a deep wound to his honour. He dreaded, that the Infidels might renew their attacks, elated with their former ſucceſs, and with freſh forces, overrun the kingdom of Caſtile, and lay waſte his dominions; beſides, corrupting the minds of his ſubjects, and familiarize every ſcene of immorality and vice. Neceſſity, as well as policy, had induced him to make a truce with ALMANZOR, but he had reſolved, as it was on the point of expiring, by no means to renew it.

With this view, ALPHONSO having ſummoned his principal Generals to a council of war, he repreſented in animated expreſſion, the great dangers before them, and the urgent neceſſity of immediate attack; that, ſhould his loyal Caſtilians, under circumſtances ſo alarming, remain ſupine and inactive, he painted in vivid colours, the fatal conſequences, which might enſue; then, reverting to the ex-

ploits, and trophies of the Chriſtians in the Eaſt, he finally cloſed his ſpeech, by urging the neceſſity of repelling the African forces, who had ſo lately made a ſucceſsful inroad into his dominions, and with uplifted cimeter, threatened the deſtruction of the remainder.

The brave Caſtilians felt the ſame impulſe, as their noble Sovereign, and with great alacrity, and unanimous conſent, reſolved, and prepared themſelves for immediate action.

At the head of men thus inflamed, ALPHONSO again took the field, and marched from Toledo, towards his frontiers. Don Ruiz de Yangas, maſter of the Knights of Calatrava, who commanded the fortreſs of Salvatierra, had orders to ſecond the movements of the King, and enter the Mooriſh borders on that ſide, while ALPHONSO penetrated into the little kingdom of Jaen, to retake, if poſſible, the

the city of Baeza, which had been wreſted from him, during his minority.

While theſe military operations were going forward, the maſter of Calatrava, had inſtructions to make good his paſſage through thoſe rugged and barren waſtes, and mountains, known by the name of the *Sierra Morena*, and to ravage the country, as far as the fertile plains of Anduxar, in the province of Andaluſia.

In theſe different marches, the animated Caſtilians proceeded with all the violence and reſentment of an irritated ſoldiery. They ſet fire to the villages through which they paſſed, deſtroyed the forts, acquired much booty, and brought away many captives, leaving no caſtle ſtanding, except that of Bilches; after which, Alphonſo returned to Toledo, to refreſh his troops, and prepare them for greater, and more arduous atchievements.

The Emperor of Morocco hearing of theſe proceedings, ſent a ſpirited remonſtrance to the Sovereign of Caſtile, and conſidering the truce at an end, loſt no time on his ſide in retaliating on the Caſtilians. ALMANZOR, who had been on a pilgrimage at Mecca, was lately dead of chagrin, and had been ſucceeded by his ſon, Mahomet, BEN NAZAR, *al* MULIC, BEN MANZOR, alſo ſirnamed *The Green*, from his conſtantly wearing a turbant of that colour.

This Prince recollecting the late victory of his father in Spain, determined to attack the King of Caſtile, with his whole force, and make that Chriſtian Sovereign repent of his temerity: mean time, his allies, the Spaniſh Moors, were no leſs active, and with great boldneſs, and a numerous force, attacked the caſtle of Salvatierra, which was taken by ſtorm, and all the brave Knights of Calatrava who defended it, put to the ſword.

The

The King of Caſtile on his part, in order to intereſt all the Chriſtian ſtates in his cauſe, againſt ſuch a numerous army, which, if they met with ſucceſs, threatened equal deſtruction to them all, ſent his confidential Miniſter, Don Tello, Biſhop of Palencia, to Rome, to repreſent in the moſt feeling manner, to the holy Father, Pope Innocent the Third, the perilous ſituation of the kingdom of Caſtile, as well as the general cauſe of morality and virtue, equally with the Chriſtian Religion, requiring further, as far as convenient, temporal ſuccour, as well as ſpiritual aid, from the ſupreme head of the Chriſtian Church, in defence of the holy Catholic Religion: ſupplicating the pontif, moreover, that he would ſend legates to the different potentates in Spain, with pious exhortations to give every aſſiſtance to the Sovereign of Caſtile, intreating the holy Father at the ſame time, to exert all the power of the keys, in ſupport of his juſt and laudable undertaking, in defence of every thing that was dear to them all, both civil and

religious. Since it was a cauſe undertaken for the glory of God, and the Catholic Church, as well as their general preſervation and ſafety.

Pope Innocent, with the ſame temper, as his predeceſſor Celeſtine, after a long ſeries of diſcord with the Emperor Philip, found himſelf too ſeriouſly occupied in new difficulties and embarraſſments, with the Emperor Otho of Brunſwick, who was nephew to Richard King of England, as well as King Alphonſo *, to liſten very attentively

* Otho the Fourth of Brunſwick, was ſon of Henry the Lyon, Duke of Saxony, and Matilda of England. He was Earl of York, Duke of Aquitaine, and Earl of Poictou, elected King of the Romans in 1198, and generally acknowledged as ſuch in 1258. In alliance with his uncle, Richard, King of England, he made war againſt France, but was totally defeated by Philip Auguſte at the battle of Bovires. Finally, he reſigned the empire, and returned into his own dominions in 1218, on which the election fell on Frederic the Second. Otho was ſucceeded in his patrimonial eſtates by his brother, William *Long Sword*, from whom, the

attentively to the repreſentations of the King of Caſtile, ſo as to afford, as a temporal Prince, any effectual ſuccour to that heroic Monarch: however, as his ſpiritual father, he was leſs reſerved, and immediately ſent paſtoral letters to all the Chriſtian Princes, recommending to them, to give every aid to the magnanimous ALPHONSO, King of Caſtile, a Prince of great virtue, and the champion of Chriſtendom, tempering, however, with cautious prudence, his expreſſions to the different So-

the ducal houſe of Brunſwick, and the electoral houſe of Hanover are deſcended.

It was in the reign of this Otho, that the diet of the Empire decreed, that the future elections of Emperors ſhould conſiſt of ſeven electors, three ſpiritual, the Archbiſhops of Mentz, Cologne, and Treves, and four temporal Lords, viz. Palatine, Saxony, Brandenburg, and Bohemia, thoſe of Bavaria and Hanover, were added many centuries after, making in all nine votes in the electoral College. At this moment, 1800, the vote of Bavaria is vacant, by the failure of iſſue in the electoral branch of that houſe, and the preſent Duke of Bavaria is not an elector of the Empire.

vereigns of Spain: nevertheleſs, at the preſſing deſire of ALPHONSO's ambaſſador, the Biſhop of Palencia, he diſpatched apoſtolic briefs to the Archbiſhop of Toledo, for the dominions of Caſtile, and to the Biſhop of Tarazona, for thoſe of Arragon, alſo, to the Biſhop of Zamora for the kingdom of Leon, and to the Biſhop of Coimbra, for that of Portugal, exhorting all thoſe prelates to exert their influence in their reſpective dioceſes, in favour of the King of Caſtile, while to the GOOD ALPHONSO, the Pope addreſſed the following letter.

" Innocent Biſhop, ſervant of the ſer-
" vants of God. To our well beloved
" ſon in Chriſt, the moſt illuſtrious Al-
" phonſo, King of Caſtile and Toledo,
" health, and Apoſtolic Benediction,
" greeting.

" Whereas it remaineth beyond all
" matter of doubt, moſt beloved ſon in
" Chriſt, that we hold your ſerene perſon
" in ſingular affection amongſt Chriſtian
" Princes.

" Princes. We liſtened therefore with
" great earneſtneſs to the repreſentations
" made unto us on your part, and we
" have moſt cordially received your am-
" baſſador, the right reverend Biſhop of
" Palencia, a moſt reſpectable prelate, on
" his coming on your behalf to our apo-
" ſtolic ſee. We likewiſe cheerfully ac-
" quieſced to the firſt part of your
" requiſition, but with reſpect to our
" ſending legates to the different Sove-
" reigns in Spain, we cannot at preſent
" comply with your deſire, on account of
" the troubles, and very unſettled ſtate of
" the times. Nevertheleſs, we aſſure you,
" moſt beloved Son, that whenever it
" ſhall pleaſe the Almighty God, to afford
" us a more favourable opportunity, we
" ſhall gladly yield to your requeſt.
" Meantime, that your pious endeavours,
" and thoſe of your illuſtrious Son and
" heir, DON FERDINAND, may not be
" fruſtrated, or ſuffer any hindrance or
" prejudice; we ſend our apoſtolic briefs
" to our venerable brother the Archbiſhop

" of Toledo, and to the right reverend
" Biſhops of Tarazona, Zamora, and Co-
" imbra, ſtrictly enjoining them, that in
" caſe any of their reſpective ſovereigns,
" with whom you are at peace, or hold a
" truce, ſhould preſume to break the
" ſame, while yourſelf, and the virtuous
" Prince, your Son, are engaged againſt
" the common enemy of our holy re-
" ligion, thoſe prelates ſhould forthwith
" iſſue out our eccleſiaſtical cenſures
" againſt them, and enforce the imme-
" diate execution thereof, without any
" delay or appeal whatſoever. And with
" our heartieſt wiſhes for your proſperity,
" and ſucceſs in theſe your pious under-
" takings, we fervently ſend you our
" apoſtolic bleſſing, and inceſſantly offer
" our humble ſupplications to the Al-
" mighty God, the King of Kings, to up-
" hold your perſon, in glory and righte-
" ouſneſs, and preſerve you in his holy
" keeping."

When

When Alphonſo received theſe diſpatches from the Holy Father, he left no means untried, further to animate and ſupport the ſpirit of his people. Although the letter of Innocent was far from anſwering his expectations, he flattered himſelf it might ſtill have ſome effect on the neighbouring Princes, and tend towards reconciliation, by convincing them of the need of unanimity, in the common cauſe of ſelf defence, and their general intereſt.

On the other hand, the Emperor, Mahomet, *Ben Nazar al Mulic*, was equally anxious, to try once more the fortune of arms in Spain, and follow up the blow, which his father had given to the forces of Alphonſo. For this purpoſe he had determined to croſs the ſea at the head of an army ſtill more formidable than the preceeding one, commanded by the late Emperor. The Mahometan doctors and teachers were no leſs eager to enflame the minds of the people in this war of extermination.

mination. BEN NAZAR accordingly proclaimed the *Gazia*, or war againſt unbelievers, in imitation of the Cruzades of the Chriſtians, ſo that the Moors flocked in multitudes innumerable to his ſtandard, in ſo much, that his army ſoon increaſed according to the chronicles of thoſe times, to no leſs than three hundred thouſand infantry, and one hundred thouſand cavalry.

With this powerful force BEN NAZAR landed in Spain, with the ſame facility as ALMANZOR had done, and following the ſame route, rendezvouſed at Seville in excellent order, ſeeming to threaten total deſtruction to the King of Caſtile, and to all thoſe ſtates, who ventured to take part in this conteſt.

SECTION

## SECTION II.

AT this critical moment, when Alphonſo was collecting his forces, and had received intelligence of the landing of the Emperor *Ben Nazar*, with ſuch a conſiderable army of infantry and cavalry, he had the misfortune to loſe, in the flower of his youth, his only ſon and heir, the gallant Prince *Don Ferdinand*, who, exhauſted by military fatigue, was carried off by a fever in Madrid, after a few days illneſs, in the 20th year of his age, to the unſpeakable grief of his royal parents, and the Caſtilian nation in general, who were deeply afflicted to behold that juvenile hero, ſnatched away from the cauſe of religion, virtue, and honour, when in the exerciſe of thoſe glorious actions, which endeared him to his country, and to perſons of all ranks, and rendered him the object of their warmeſt affections: all

which

which he juſtly merited; for in following the royal example before him, he had ſhewn the moſt virtuous character, and ſincereſt love for his country. The fatigues of war in its defence he had preferred to the dalliance of courts, and that train of giddy pleaſures, which too often captivate youth.—Though Spain produced the fineſt horſes in Europe, highly improved by the Arabian breed, and ſo remarkably ſwift, that even hiſtorians, as well as poets, have not ſcrupled in their flights of fancy to repreſent the Spaniſh gennets to have been engendered by the wind *. Yet, the Prince DON FERDINAND, after

* The venerable Biſhop of Palencia, Roderic Sanchez de Arevalo, governor of the caſtle of St. Angelo, in Rome, ſeemed willing to perſuade us of this peculiar aptitude to ſwiftneſs in the Spaniſh gennets, and would wiſh to make us believe the fact on the authority of Juſtin, and Solinus, the good Biſhop, in his Hiſtory of Spain, dedicated to Henry the IVth, King of Caſtile, very ſeriouſly tells us, "That from the great fruitfulneſs of the ſoil, the purity of the atmoſphere, and a certain influence of the celeſtial bodies, favourable

after the firſt impreſſions of early youth, ſlighted thoſe amuſements, which the ſpeed of that animal afforded to gay and youthful nobles, and with pain he beheld ſome of thoſe near his perſon, waſte their time, and engage too much of their attention in diſſipations of this nature. If in the firſt flights of juvenile recreation, the Prince of Caſtile had given way innocently to theſe paſtimes, his good ſenſe ſoon taught him to relinquiſh them; yet from a conviction of the national utility, to be drawn from that ſtately animal, particularly in times of war, and the encouragement to be given

" favourable to conception, concurring with an " inclination to that effect on the part of theſe " animals, he concludes, ſuch conſequences may " happen, effected by the wind, which, even " naturaliſts do not deny, *Id effici poſſe phyſici non " negant*, &c. &c." I ſhall therefore refer to the original text, ſuch readers, who from the above ſpecimen, may chuſe to conſult this learned philoſopher, ſo deeply ſkilled in the ſecrets of nature. *Rod Sanctii Epiſcopi Palentini Hiſt Hiſpan. Pars* 1. *cap.* 2. See *Rerum Hiſpanicarum Scriptores aliquot, ex Bibliotheca Roberti Beli Angli. Francofurti* 1579.

to

to the breed, he preferred the advantages of the ſtud to the pleaſures of the turf, and diſplayed on every ſimilar occaſion, that generoſity and liberal turn of mind becoming a Prince of his high rank.

In purſuits of a more ſerious nature, as far as ſuited his years, *Don Ferdinand* was not deficient: from his preceptor, the Biſhop of Palencia, who, in his different miſſions to Italy had acquired a fine taſte for literature, and excelled amongſt the ſcholars of his age, the Prince had acquired a love of ſcience, ſufficient to grace the character of a great and amiable Prince: no wonder then, that his loſs was ſo deeply felt.—His remains were depoſited with ſolemn pomp in the royal monaſtery of *St. Mary de Las Huelgas*, near Burgos. His ſiſter BERENGARIA, now heireſs of the kingdom, being at great expence, in honour to his memory, and beſtowing large donations, in charitable uſes to the poor, and comfortleſs, with that benevolence and goodneſs of heart, ſo natural to her royal and generous diſpoſition.

In

In offering this tribute to the memory of ſo noble a character, we may perhaps be forgiven in applying the obſervations of a German writer, of the laſt century, who being tutor to an illuſtrious Prince of that nation, and being aſked by him, whether he conſidered it neceſſary, for a great Prince, to be as ſkilful in natural philoſophy, as the Emperor Bajazet, or as verſed in aſtronomy as ALPHONSO, the Wiſe, King of Caſtile, or in languages, as the Emperor Frederic the Second? He anſwered, that he deemed it as ſuperfluous, to aſpire at knowing too much, as it was blamable, to know nothing. That the Prince, who had ſtudied too much, and abſorbed his more precious time in ſcience, might be tempted to ſlight the advice of his counſellors, and draw all his reſources from his own ſtock, while he that learned nothing, is incapable of making any choice at all. He that would adviſe a great Prince to make himſelf as perfect in the ſciences as they, who make it their profeſſion, is as reprehenſible, as if he ſhould adviſe him not

not to learn above three words of Latin. Learn then, he ſaid, to expreſs your mind in elegant language, be well inſtructed in truly Chriſtian politics and maxims; let it be your care, to know thoſe who have the good of their country at heart, favour them with your confidence, and ſuch honourable employments as they deſerve: for it is the firſt and moſt neceſſary philoſophy of a Prince, to know how to diſtinguiſh thoſe perſons well, and reward them accordingly; the reſt you may ſubmit to the long experience and prudence of enlightened ſtatesmen, and the moſt important concerns to the ſound judgment and wiſdom of your learned council.— As to philoſophical purſuits and literary ſtudies, it is not becoming a Prince, to waſte his time in logical definitions, or like a pedant, be perpetually quoting verſes of Horace. It is ſufficient that he be inſtructed in ſacred and profane hiſtory; that he occaſionally take pleaſure in reading good books, thus at times, to conſult the dead, to learn of them,

them, what perhaps none of the living will venture to tell him *.

In further confirmation of the above obſervations, the Hiſtory of Spain affords a ſtriking example thereof, in the fatal reign of King Alphonſo the Tenth, ſirnamed *the Wiſe*, from whom, while he was gazing on the ſtars in the firmament, and contemplating thoſe in the crown of Ariadne, his rebellious ſon Don Sancho, ſnatched his own crown, from his head, and got poſſeſſion of his kingdom. What the Spaniſh hiſtorian Mariana ſays of this wiſe King is worthy of notice, being ſo perfectly in point. After telling us, that he was univerſally hated by his ſubjects for his inconſtancy, yet the fate of Alphonſo the Tenth, King of Caſtile, he obſerves, "was ſingular from the variety of his tranſ-

* *The Eſtate of the Empire, or an Abridgement of the Laws and Government of Germany.*—By Lewis Dumay, Knight, Sieur de Sallettes, counſellor to his moſt Serene Highneſs of Wirtemberg, London 1676.

actions,

actions, and the mutability of fortune, affording more of ſurpriſe than of honour, or glory. How ſtrange muſt it appear to future ages, that ſo great a Prince, born amidſt the tumult of war, and trained from early youth to the uſe of arms, ſhould have given up his mind to the ſtudy of aſtronomy, philoſophy, and hiſtory, to a higher degree than private individuals, who had no other objects to engage their thoughts and attention. The philoſophical and hiſtorical works which this Prince publiſhed, are ſtrong proofs of his genius, and invincible attachment to ſcience, yet how diſgraceful was it, that with ſuch ſuperior talents, which would have given the greateſt conſequence to any one elſe, they could not teach him to ſecure the imperial crown of Germany, to which he had been elected; or even preſerve the crown of Caſtile, which he inherited from his father. Moreover, he had to lament the height of arrogance, to which a rebellious people, void of all moral principle,

may

may be led, when they reduced the ſtate of ſo great a Prince, to ſuch a ſhadow and misfortune, and deprived him of all power and authority! How ſtrange is the fickleneſs of fortune, which ſeems thus to ſport with the great events of human life. The ſirname of *the Wiſe*, which this Prince had acquired from his learning, or perhaps through the malice of his enemies, or the accidents of the times, or be the reaſon what it may, he certainly tarniſhed by his conduct, ſince, with the reputation of being ſo wiſe, he could not avail himſelf of theſe advantages, in ſupport of his own character."

So far a Spaniſh writer of great celebrity, ſpeaking of the Princes of his own country; but we now return to a more pleaſing theme, our favourite ALPHONSO, THE GOOD, whoſe great heart was inflexible to the ſudden guſts of fortune, though ſuch a trial as his defeat at Alarcos, at ſuch a critical period, was ſufficient to ſtagger the moſt

moſt reſolute; yet, to ſo heroic a Prince, as Alphonſo, it in no degree depreſſed, or leſſened his zeal in this glorious cauſe which he had ſo nobly undertaken, for the general good of his kingdom.

SECTION

## SECTION III.

ALPHONSO now reſolved to give up his whole thoughts, and dedicate himſelf to what he conſidered in his ſituation as the moſt meritorious object, the general defence of his kingdoms, in oppoſition to infidelity and licentiouſneſs, ſo prevalent with his Mahometan foes, who vainly thought, by the mere dint of diſſolute numbers, to overrun his dominions, and render him the ſacrifice of their boundleſs ambition.

The ſituation of the King of Caſtile was different from that of the Cruſaders of England, Germany, and France, who quitted their country inconſiderately, croſſed perilous ſeas, traverſed deſerts, performed long and tedious marches, and ruined their eſtates, to attack people at an immenſe diſtance, who had done them no injury,

by which imprudent warfare, they were the cauſe of infinite rapine, plunder, and murder, under the idea of reſcuing Paleſtine from its actual poſſeſſors. Their ſubſequent loſſes of blood and treaſure convinced them by degrees of their folly, in England in particular, where the very name of *Saiute Terre*, was corruptly introdueed as a new word in that language, deſcriptive of vain and idle wandering, viz. to *Jaunter* *.

The

* Our inns in London, and on the high roads, decorated with ſigns of Saracen's heads, cut off in thoſe expeditions, by the ferocity of our anceſtors, ſtill proclaim their folly to their more humane and rational deſcendants, not only Saracen's heads indicated inns and taverns, but the ſacred page of ſcripture was called to mind, in order to denote taverns and public houſes in London, where you might breakfaſt at the *Noah's Ark*, dine at *St. John the Baptiſt's Head*, and drink tea at the *Salutation*, and ſleep at the ſign of *The Croſs*; and if not thus inclined, there was the *Devil Tavern*, where the good Engliſhman, St. Dunſtan, was depicted over the door, pulling the Devil by the noſe, with a pair of tongs. All theſe I have ſeen in London, though now in general taken down.

The Caſtilians, though they may poſſeſs the ſame fondneſs for romantic combat, were at leaſt void of that frenzy, of reſorting to diſtant ſhores, in queſt of ſuch adventures; they gave themſelves little

down.—This puts me in mind of a ſimilar practice, I obſerved at the village of Spa in Germany, belonging to the Biſhop of Liege, where ſo many diſtinguiſhed viſitors reſort, for the benefit of the waters, and are obliged to confine themſelves to lodgings, all diſtinguiſhed by particular ſigns, where it is not uncommon, to ſee a rich Jew, lodged at the ſign of *The Croſs*, his brother at the *Sſt name of Jeſus*, an unbeliever at the ſign of *The Bible*, a Deiſt at *The Holy Ghoſt*, an opera dancer at *The Baptiſt's Head*, a Lady of Eaſy Virtue at the *Immaculate Conception*, and a Miniſter of State at the *Crown of Thorns*.—Upon my mentioning this, one morning at Spa, to an Italian, I uſed to meet at the *Geronſtere* fountain, he ſaid to me, ſmiling, you Engliſhmen are always finding fault with what you ſee in foreign countries, I own I did not think you was ſo devout in London, where I went to publiſh a literary work, and where the names of ſome of your ſtreets always put me in mind of my prayers, as I uſed to breakfaſt in *Ave Mary Lane*, was hoſpitably entertained by my bookſeller in *Pater-Noſter-Row*, and ſlept at my lodgings in *Amen Corner*.

concern about the Holy Land, or the city of Jeruſalem, provided they could defend the city of Toledo, having an innumerable hoſt at their gates, and their own houſes and families to protect. Moreover, the chivalry and conduct of the Spaniſh Knights were ſo correct, that in the general outcry againſt the Knights Templars, in different parts of Europe, which finally cauſed their diſſolution, by Pope Clement the Fifth at the council of Vienne, in Dauphiny, 1310; yet when the conduct of the Spaniſh Knights of the Temple, came under inveſtigation, at a council held for that purpoſe at Salamanca, conſiſting of the Archbiſhop of Santiago de Compoſtella, the Biſhops of Liſbon, Guardia, Zamora, Avila, Cuidad Rodrigo, Placencia, Aſtorga, Mondonedo, Tuy, and Lugo, the Spaniſh Knights Templars, were declared by the univerſal ſuffrage of all the prelates ſummoned on their trial, to *be perfectly innocent of all the crimes alledged againſt them* *.

With

* "De vinctis atque ſuplicibus queſtione habita, "cauſaque cognita, per corum innocentia pro-"nunciatum

With ſuch men as theſe, the brave Alphonſo having collected a body of reſolute troops, took upon himſelf the command, and at their head, led them forwards into the enemies borders: then extending his line on the banks of the River Juxar, he lay ſiege to the Caſtle of Alcala, which immediately ſurrendered to the King of Caſtile, after which, leaving ſtrong detachments every where, the King returned again to the city of Toledo.

To leave no meaſure untried, that might give further ſucceſs to his arms, Alphonſo ſent Roderic, Archbiſhop of Toledo, to France, to ſolicit ſuccour from that kingdom, while Gregory, Biſhop of Segovia, was ſent on a ſimilar miſſion to Rome, to make another effort on the mind of Innocent the Third, but this was a fruitleſs embaſſy, as the Pope was terrified at the gathering ſtorm, and was moreover

" nunciatum communi Patrium Suffragio :"—*Incollect Labb. Tom. 7. pag.* 1320.

too deeply engaged in negotiations connected with his temporal views, to give a ſerious ear to the preſſing inſtances of Alphonſo: However, he freely adminiſtered ſuch conſolation, as flowed from outward profeſſions, and ſoothing language; cloſing his anſwer, with a ſerious advice to the King of Caſtile, to act with great caution, in advanding againſt ſuch a numerous, and deſperate enemy; recommending at all events, as the common father of peace and concord, and in conſideration of the convulſed ſtate of Europe, to accept of any truce, that might offer, if ſuch could be obtained, with honour and dignity to his crown; rather than riſk further misfortunes, and wait a more favourable opportunity of attacking with effect, ſo inveterate an enemy of the croſs; mean time, Innocent graciouſly ſent to his pious ſon ALPHONSO, all thoſe indulgencies and favours, liberally diſpenſed in thoſe days on ſimilar occaſions.

When

When the intrepid Alphonſo received theſe anſwers from the Roman Pontiff, although he found himſelf diſappointed once more in his expectations, his high mind would not ſuffer him to be influenced or biaſſed, by the timid councils of Innocent. On the contrary, ſo perfectly was he convinced of the neceſſity of reſiſtance, and the propriety of his conduct, that he concluded the bleſſings of peace, though ever ſo deſirable, would be very precarious in his perilous ſituation, and little to be depended upon, from any treaty with ſo ſubtle and crafty an enemy, upon whoſe deceitful aſſurances there could be no reliance, and that nothing could preſerve the lives and properties of his ſubjects, or the very exiſtence of his kingdom, but the moſt vigorous exertions, and manly efforts.

Nevertheleſs, to convince his people of his benevolent ſentiments, diſdaining all ideas of involving them in the calamities of dreadful war, merely for conqueſt, or

to ſatisfy private ambition, or any particular views, ſeparate from the general good of the ſtate, Alphonſo had recourſe to the Grand Council of the nation, and ſummoned the *Cortes* of Caſtile *, to whoſe wiſdom, all matters of great weight were ſubmitted, and nothing could be done reſpecting ſupplies without their conſent. Such were the exalted ideas of the Caſtilians reſpecting liberty, in thoſe remote days; as well as of the Aragoneſe, which they conveyed to their poſterity for ſeveral ages, as far down as the reign of the Great Emperor, Charles the Fifth, even to ſuch a degree of celebrity, that one of the greateſt Britiſh hiſtorians of modern times, has not ſcrupled in his hiſtory of the reign of that Emperor, to aſſert, that, in theſe ſublime notions, the Engliſh had not equalled them for a long time after. Without venturing, however, to ſay ſo much, in the affirmative, I confine myſelf merely

* For a circumſtantial detail of the aſſembling of the *Cortes*, and their mode of proceeding, &c. See *Life of Peter the Cruel.*

to

to the expreſſions of the hiſtorian above-mentioned, who, ſpeaking of that Epoch, relates, " that the principles of liberty " ſeem to have been better underſtood at " that period, by the Caſtilians, than by " any other people in Europe, that, they " had acquired more liberal ideas reſpec- " ting their rights, had formed more bold " and generous ſentiments, reſpecting go- " vernment, and diſcovered an extent of " political knowledge, to which even the " Engliſh did not attain, till more than " a century afterwards *."

Be this as it may, and with the higheſt reſpect, and veneration for Britiſh liberty, and beſt wiſhes; that it may never be diminiſhed, or much leſs ſurpaſſed, by any nation whatſoever, in any part of the world, we revert to the affairs of Caſtile, and turn our eyes towards its noble and good Sovereign, whom we now behold ſitting in the *Cortes* or parliament of his kingdom.

* Dr. Robertſon's Life of the Emperor Charles the Fifth, vol. 1ſt.

In this auguſt aſſembly, the ſtate of the nation was fully diſcuſſed, with all the ſeriouſneſs and gravity of debate becoming ſo dignified a ſenate, and after weighing every circumſtance maturely, it was unanimouſly decreed, *that the propoſed war againſt the Infidels was honourable and juſt, as well as expedient for the ſtate, therefore that the neceſſary ſupplies ſhould be granted.* The King made an eloquent and affecting ſpeech to the aſſembly, and aſſured them of his paternal care, and warmeſt affections for his people. — Then enforcing with the moſt energetic expreſſions, their preſent alarming ſituation, threatened with ferocity, by a perfidious enemy; he urged with firmneſs, that he preferred ſtanding forward in defence of his country, to any other conſideration, and under favour of Divine Providence, ſubmit even to the chance of war, and rely on the valour of his countrymen, rather than to any other meaſure whatſoever; or linger any longer in painful ſuſpence, and bear the provoking taunts of an opprobrious enemy, whoſe ſole aim was to diſunite their councils, and

then

then conquer, and devaſtate their beloved country, as well as defile the purity of thoſe divine tenets, in defence of which, ſo many holy martyrs, and confeſſors, had voluntarily ſhed their blood, and cheerfully laid down their lives.

This moving ſpeech of the King, was received by the *Cortes* with the moſt lively applauſe, and re-echoed abroad, with the higheſt animation and fervour.—Nothing was heard in the ſtreets of Toledo, but, LONG LIVE KING ALPHONSO, THE FATHER OF HIS PEOPLE, LONG LIVE CASTILE.

Under this general ſenſe of the nation, it was ordained in the aſſembly of the *Cortes*, that every preparation ſhould be made immediately for war, and the kingdom put in the beſt poſture of defence. it was alſo decreed, that the Caſtilian forces ſhould be aſſembled near Toledo, in the octave of Whitſuntide, to be ready to march forward, from thence towards

the enemy, according as the exigence of affairs might require. This being ſettled, it was voted, to preſent a loyal addreſs to the King, in which the members of the *Cortes* thanked the Sovereign for his moſt gracious ſpeech from the throne, and aſſured him of their ſupporting him, to the laſt extremity.

The King having thanked his faithful ſubjects for their loyal addreſs, and aſſured them of his paternal care of his people, as well as regard for their intereſts on all occaſions, gave out every order to his generals, neceſſary on the preſent emergency.

To inſpire the troops with a due ſenſe of their duty, towards God and man, Alphonſo iſſued a proclamation againſt vice and immorality, exhorting all his loving ſubjects, to follow the paths of virtue and temperance; to ſhew the utmoſt reverence on all occaſions, to Holy writ, and to the miniſters

miniſters of God's word *, and to manifeſt in every action, the ſtricteſt adherence to their duty, to their King, and Country. To enforce more earneſtly the ſtricteſt adherence to ſobriety and decorum, the King enjoined and forbade all his officers to uſe ſuperfluous ornaments of gold, or ſilver, in their attire, or furniture, and to refrain from every thing tending to relax forbearance, or attention to military

* The ſame adherence to religious principles prevails alſo amongſt us, in the Britiſh army, as may be ſeen in the articles of war.

Article 3d. Whatſoever officer, non-commiſſioned officer, or ſoldier, ſhall preſume to ſpeak againſt any known article of the Chriſtian Faith, ſhall be delivered over to the civil magiſtrate, to be proceeded againſt according to law.

Article 4th. Whatſoever officer, non-commiſſioned officer, or ſoldier, ſhall profane any place dedicated to divine worſhip, or ſhall offer violence to a chaplain of the army, or any other miniſter of God's word, ſhall be liable to ſuch puniſhment, as by a general Court Martial ſhall be awarded.

diſcipline,

diſcipline, ſo conſequential at that moment, when it was propoſed by their manhood, and ſelf command, to bring to a happy iſſue, the arduous conteſt they had undertaken; the great object of triumph in one word, which would redound ſo highly to their honour and character, and to the happineſs of their lateſt poſterity.

SECTION

## SECTION IV.

THE martial character of ALPHONSO, had now acquired an additional and conſiderable luſtre throughout Europe, by this new diſplay of firmneſs; many illuſtrious foreigners reforted to his camp. From Guyenne in particular, he had the ſatisfaction to ſee the Archbiſhop of Bourdeaux, attended with a numerous train of valorous knights, likewiſe the Biſhop of Nantz, with a ſimilar ſuite of intrepid ſoldiers from Britanny. From Languedoc alſo came Arnold, Archbiſhop of Narbonne, with ſeveral other Lords, from Dauphiny, and parts adjacent.

Alphonſo, in great exultation at the arrival of ſuch magnanimous friends, now began his march from Toledo, with a gallant army, in high ſpirits, anxiouſly waiting to ſignalize themſelves in preſence of their

their beloved Sovereign, who was farther attended by that well known General, Lopez de Haro, Lord of Biſcay.

The Caſtilian army having entered the territories of the Infidels, opened the campaign, by taking ſeveral of their forts. The auxiliary, who marched in a ſeparate body, gave the firſt proofs of their miſtaken zeal and thirſt for plunder, by ſtorming the fortreſs of Malagon, and putting all the inhabitants to death, while a ſeparate corps of more generous Caſtilians, commanded by De Haro, Lord of Biſcay, having retaken the caſtle of Calatrava, notwithſtanding the former provocation, with great humanity admitted the garriſon to ſurrender on capitulation, to the mortification of the auxiliary troops, who profeſſed, they meant to give no quarter to their Infidel foes.

Thus diſappointed of plunder and booty, the foreigners ſoon pretended they were unable to bear the viciſſitudes of the Spaniſh climate, and notwithſtanding all the

the remonſtrances, and ſolicitations of the King of Caſtile, who rewarded them generouſly and copiouſly, they ſoon changed their politics, and preferred returning back to their own country, to all other conſiderations whatſoever, and thus deſerted the cauſe of their friends.

The Archbiſhop of Bourdeaux, in imitation of the ſame fickle diſpoſition, likewiſe returned home, but the generous and high minded Archbiſhop of Narbonne, with all the fervour of thoſe days, remained undaunted, firmly attached to the noble King of Caſtile, with one hundred and thirty noble cavaliers in his retinue, who followed his ſpirited example, determined to ſtand or fall, in defence of ſo magnanimous a Sovereign *.

Alphonſo

* The ancient and celebrated See of Narbonne, has for many ages been diſtinguiſhed by its eminent prelates. Its preſent Archbiſhop, A. D. 1800, now in London, is the right rev. and honourable Arthur Dillon, brother to the late right honourable lord Viſcount Dillon, of the kingdom of Ireland;

Alphonſo in no way diſcomfited by this deſertion of the Archbiſhop of Bourdeaux, exhorted his troops not to be diſheartened by theſe tokens of levity, not doubting the brave Caſtilians could fight their own battles, without the inſignificant ſuccour of ſuch pretended friends, and moreover, prove to the world, the juſt opinion that had been formed of their own fortitude and valour. That, for his part, he wanted not ſuch aid, and they ſhould always find him at their head, to command them, and ready to lay down his life in their defence.

The King had now formed a junction with his faithful ally, the King of Aragon, as well as with the King of Navarre, who, repenting of his former lukewarmneſs, and foreſeeing the dangers of ſuch irreſolution and wavering conduct,

land; another branch of the ancient and noble family of Dillon, are Earls of Roſcommon, in the ſame kingdom, where a further branch has alſo been raiſed to the peerage, by the title of Baron of Clonbrock.

had

had now frankly and openly declared himſelf, and came forward in the general cauſe of defence, ſo eſſential to them all. Thus the three Sovereigns, having held a council of war, though unaſſiſted by the King of Leon, or the King of Portugal, who from motives of their own, had not joined them, they now courageouſly determined to march forward in queſt of the enemy, and ſupport the good Alphonſo to the laſt moment, in a criſis of ſuch magnitude, and ſo intereſting to the general repoſe of Europe.

The better to ſupport good order and diſcipline amongſt the different troops, it was agreed upon by the reſpective Kings, to ſubmit the marſhalling of this grand army to the judgment of a brave and veteran Knight, named Dalmeu de Creſſel, a general of great valour, as well as prudence, in whom much confidence was placed by the army in general.

It was therefore ſettled by the advice of this experienced officer, that Don Alphonſo

phonſo, King of Caſtile, ſhould command the advanced corps of the army, as the Sovereign principally concerned in this expedition, and whoſe territories were the moſt expoſed to the ravages of the enemy, that *Don Sancho*, King of Navarre, ſhould poſt himſelf in the centre, and *Don Pedro*, King of Aragon, bring up the rear. Theſe diſpoſitions being accordingly acceded to, the trumpets ſounded, the army ſtruck their tents, and the ſeveral diviſions marched forward in excellent order and high ſpirits, undiſmayed by hardſhips, or the difficulties of a tedious and painful march, having an extenſive, and rugged ridge of bleak mountains to croſs over, before they came in ſight of the Infidel camp.

The Miramomelin of Africa, *Mahomet Ben Nazar*, had likewiſe, on his ſide, taken every precaution to defeat the deſigns of the Chriſtians. His numerous and well diſciplined troops, had advanced near the city of Jaen, in Andaluſia, capital of the little kingdom of that name, and pleaſ-

antly

antly ſituated at the foot of a high mountain, in a delightful vale, yielding corn and refreſhing fruits, in great abundance. Here Mahomet Ben Nazar halted, and pitched his camp, waiting for further intelligence of the Chriſtian army, concluding, that the overflowing of the River Guadiana, or ſickneſs, would impede their march, and progreſs, to the ſouthward.

For this reaſon, the African Emperor kept his forces collected in very large bodies of men, preferring, if poſſible, to engage with the Chriſtians in one pitched battle, in hopes of ſucceſs, and by a general overthrow, to diſpoſe of their territories at his pleaſure, and after diſſolving all former principalities, unite them in ſuch a manner to the Mahometan ſtate, as to render hereafter, the whole as one, and indiviſible.

Hearing, however, from his ſcouts, that the foreigners had deſerted and abandoned the King of Caſtile, the Mahometan Em-

peror,

peror, flattering his mind with new alluſions, as vain as his former ones, reaſſumed his operations, and advanced to the city of Baeza, on the banks of the great River Guadalquivir. Here he encamped to great advantage, and ſent ſtrong detachments forward, to ſecure the defiles, in the adjacent mountains, with expreſs order to his generals, to ſupport them to the laſt extremity: ſo that it ſeemed impoſſible, after ſuch cautious diſpoſitions, for the Chriſtian forces to advance, without coming to a general action, where the Mahometans would have the advantage of ſituation, and numbers, led on by intrepid chieftains, who had given proof of their valour, to defend a beautiful country, in which the Spaniſh Moors took the greateſt delight *.

1212.

* So enraptured were the Spaniſh Moors with that beautiful country, that when they were finally driven from it by Ferdinand and Iſabella, many carried with them their pedigrees, and retained the ſirnames, from their eſtates, or from their patrons, which they continue to this day, ſuch as

1212. The Chriſtian army in full force, had on the other hand, on Thurſday, the 12th July, 1212, reached that deſolate range of barren mountains, termed the *Sierra Morena*, where the advanced corps of the army, after a ſharp conflict with the enemies advanced poſt, and driving them back, had taken poſſeſſion of the famous paſs of *Muradal*. But the next day, they found the approaches forward,

as *Perez*, *Aragon*, *Medina*, and the like, which are borne at this moment by individuals in Algiers, Tetuan, and Morocco: others ſtill preſerve the title deeds of their eſtates in Granada, Seville, and Cordova; ſome, even the very keys of their houſes. Thus with us, at the diſſolution of monaſteries, the nuns of Sion in Middleſex, in their flight to Liſbon, carried with them the key of their convent. King James the Second was leſs conſiderate, for, when he ran away from theſe kingdoms, he threw the Great Seal into the Thames, as if there were no more wax left to make another. Peter, King of Caſtile had more preſence of mind, for when he made his eſcape from the city of Toro, where he had been detained like a ſtate priſoner, he ſent back to the lords, to return him the Great Seal, becauſe, if they did not, they might ſuppoſe he could ſoon, and eaſily make another.

leading

leading to the main body of the enemy, to be of great length, and very narrow, having all the eminences on both ſides ſtrongly guarded, and fortified, in ſo much, that it was deemed imprudent at that moment, to proceed any further.

At this critical period, a reconoitering party fell in with a herdſman, who offered to guide the Chriſtian army to a plain, where they might eaſily encamp without any danger of annoyance from the Infidels; on this Lope Diaz de Haro, ſon to the Lord of Biſcay, with Don Garcia de Romeu, were ordered to go with this ſtranger to reconnoitre the ſituation, and aſcertain the truth of his report; upon which, aſcending a hill, they effectually diſcovered an extenſive valley, as the herdſman had deſcribed. Overjoyed at this diſcovery, and a report having been made thereof to the King of Caſtile, orders were immediately iſſued, to put the Chriſtian army in motion, and having taken full poſſeſſion of this fine vale, they pitched their camp in ſight of the Mahometan army.

The

The name of this herdſman, or rather ſubſtantial grazier, of which there were ſeveral in thoſe parts, was *Martin Albaja.* In deſcribing the entrance into that vale, he had told them, that at a particular paſs leading to it, they would ſee lying on the ground, the head of a cow, the body of which had been lately devoured by wolves; that this token would ſerve as an indication, of the ſafe paſſage through which they might proceed with all ſafety. For which reaſon, when the King of Caſtile, afterwards enobled this herdſman, for the ſervice done to him on this occaſion, he granted to him for coat armour, to bear in a field *azur*, ſeven chequers, *or*, ſurrounded by a bordure, containing ſeven cow heads, in Spaniſh *caveza de vaca*, which ſirname, his deſcendants conſtantly aſſumed, and by this appellation, have frequently diſtinguiſhed themſelves with high honour, and fame in the annals of Caſtile.

When Mahomet *Ben Nazar* perceived to his great ſurpriſe, that the Chriſtians had found means to penetrate through

all the defiles of the *Sierra Morena*, and had encamped almoſt in front of his lines, he boldly formed the reſolution to attack them on the Sunday morning following, viz. the 15th of July, before they had time to recover from the fatigue of their march: but the Caſtilians reſolving to decline the action on that day, the Emperor altered his diſpoſitions, fully determined to force them the enſuing morning, to a general engagement.

For this purpoſe, he poſted 40,000 Negro ſoldiers in front, armed with ſpears, targets, and cimeters: their ſpears, they fixed obliquely in the ground, having ſharp points for that purpoſe, according to the tactics of thoſe days.

Behind theſe battalions of Negroes, 3000 camels were ranged, all firmly linked together, with iron chains, and fetters of great ſtrength. In the rear of the camels, there was a deep entrenchment, guarded by a ſtrong barricade, ſecured with maſſive bolts of iron.

Within

Within this intrenchment were 80,000 cavalry, the officers of which were ſuperbly mounted, and the cavaliers ſo completely equipped, that it ſeemed impoſſible to reſiſt ſuch a force. The ſtuds of Arabia afforded them the moſt vigorous and ſwift courſers, whilſt the city of Damaſcus furniſhed the higheſt poliſhed cimeters, with the ſharpeſt edge, that art could produce.

With ſuch weapons, in addition to the robuſt ſtature and activity of the combatants, it was fondly conjectured in the African camp, that the laws of the Koran were to overcome the whole world, in a conſiderable part of which, they already prevailed, and that the doctrine of the Chriſtians would ſoon yield to the weight of their ſwords, vain conceit! of the fallacy of which, they were ſoon convinced, and of the folly of ſuch hopes, with their boundleſs preſumption, to imagine that Divine Truth could be obſcured, or much leſs obliterated, by their ſhameful corruptions and infidelity.

Prepoſſeſſed with theſe blind notions, and ſurrounded by troops, from all parts, of the moſt diſſolute deſcription, void of all honour and ſentiment, the preſumptuous African Monarch, *BenNazar*, had arrogantly poſted himſelf in the centre of this ſeemingly formidable phalanx. Here, ſeated on a wooden throne, he proudly iſſued his mandates, ſurrounded by divers teachers of his law, and various Lords of his train.

This Prince was enrobed with a ſable garment, over which was thrown a delicate mantle without ſeam, named by the Moors *Alquifara*, which had belonged to his grandfather ABDELMON, firſt Sovereign of the race of the *Almohades*. A ſuperb cimeter in a rich girdle, was ſlung over his ſhoulder, and in his right hand, he held the book of the *Koran*, looking up towards Heaven, and invoking the interceſſion of his Prophet, for the ſucceſs of his arms.

Early on Monday, the 16th of July, the three Chriſtian Kings perceiving the intent

intent of the *Miramomelin* of Africa, to bring on a general engagement, made every preparation on their ſide, to attack him with vigour, in full confidence, that Divine Providence would favour their cauſe: Alphonſo in particular, ſeeing himſelf at the head of ſuch a corps of troops, united in his defence, had the firmeſt hopes that the Almighty would beſtow his bleſſing on his endeavours, and that glory and conqueſt, would follow; in the ſame manner as it had happened long before in France, under Charles Martel, when an infinite number of Saracens, who had ruſhed forward, as on the preſent occaſion, had been diſperſed, and defeated with great ſlaughter, evincing the juſt expectations of ſucceſs, to be formed from the energy of an united and martial people, hearty in the general cauſe of defence, although invaded by armies innumerable *.

The

* That great battle happened at the beginning of the eighth century, in 713, when an army of

The King of Caſtile, with the conſent of his magnanimous allies, now made a new diſpoſition of the army, and order of battle, dividing his whole force into four diſtinct columns.

In the front, he poſted that hardy and diſtinguiſhed veteran, Don Diego Lopez de Haro, Lord of Biſcay, with his two ſons, Lope Diaz, and Pero Diaz de Haro, and all their kindred, ſupported by 500 Caſtilian knights of diſtinguiſhed proweſs, of the different military orders, with the

400,000 Infidels invaded France, with a view of annexing it to their empire in Spain. Langoumois, the Perigord, Saintonge, and Poictu, had already ſuffered from the ſucceſsful inroads of the Saracens, and now Abdaramen attacked them with forces ſeemingly invincible, however, Charles Martel, courageouſly gave them battle between Tours and Poictiers, with 30,000 men. The conflict was terrible, and after fighting all day, the victory was decided in favour of the French, and Abdaramen fell. So great, it is ſaid, was the ſlaughter of the enemy, that no leſs than 370,000 men of the Moors were ſlain, while the Chriſtians only loſt 1200 men.

militia

militia of Madrid, Almazan, Atienza, St. Eſtevan de Gormaz, Aylon, Cuenca, Huete, and Alarcon.

The right wing was commanded by the moſt ſerene DON SANCHO, King of Navarre, ſupported by a valorous corps of knights from that kingdom, with the Caſtilian militia of Segovia, Avila, and Medina del Campo.

The left wing was commanded by the moſt renowned Don Pedro, King of Arragon, the royal ſtandard, with the inſignia of St. George, patron of Arragon, borne by Don Michael de Lueſta, grand ſtandard bearer, ſupported by an illuſtrious train of noble lords and knights from that kingdom, and Catalonia.—In this diviſion were alſo the Archbiſhop of Narbonne, the Count de Foix, the Lord of Mirepoix, the Lord of Monteſquiou, with other French Knights.

The grand column in the centre was headed by the noble ALPHONSO, King of Caſtile, and Toledo. The royal ſtandard borne by the gallant Don Alvaro Nunez de Lara, on which was embroidered, a repreſentation of the Bleſſed Virgin, holding the Infant Jeſus in her arms, a ſymbol to which the Caſtilians look up, with infinite fervour and devotion. Here alſo was, near the perſon of the King, the moſt Reverend Don Roderic, Archbiſhop of Toledo, Primate of Spain, with the flower of the Caſtilian nobility, particularly Count Fernan Nunez de Lara, Don Gonzalo Ruiz, Giron, with Don Roderic, and Don Alvaro, all five ſons of the brave Count Roderic Gonzalo Giron, killed at the unfortunate battle of Alarcos.

In this column were alſo Don Gil Manrique, Don Alphonſo Telles de Meneſes, who peopled Alburquerque, with his brothers, Fernan, Garcia, and Ruiz Garcia de Meneſes, alſo Nuno Perez de Guzman, and many other lords, as well as valorous knights, and gentlemen of note. Likewiſe

wiſe ſeveral biſhops and prelates, particularly the reverend Don Paſqual, Dean of Toledo, who carried the archiepiſcopal banner, eſcorted by the militia regiments of Toledo, Valadolid, Almedo, and Arevalo.

Every thing being thus arranged, the three Chriſtian Sovereigns performed their devotions, and the whole army offered up their fervent prayers to the Almighty, humbly beſeeching his protection, and that he would repleniſh their Sovereigns, with his Divine Grace, to enable them to walk in righteouſneſs, and vanquiſh their enemies: after which, the army received general orders to be under arms, and ready for immediate combat.

During this interval, the eldeſt ſon of the General de Haro, Lord of Biſcay, repaired to his father's tent, and after ſome ſhort converſation, having ſlightly hinted at the affair of Alarcos, adding his hopes, that he would ſoon efface thoſe unjuſt and

and malicious aſperſions againſt him.—
" Return to your poſt, ſaid the ge-
" neral, with ſome warmth to his ſon,
" I know my duty to the King of Caſtile,
" ingratitude I deteſt; it is ſo hateful to
" Biſcayans, that we have poſitive laws
" againſt it in our country *. As for
" your

* This law againſt ingratitude may be found in the book of charters granted to Biſcay, intitled, *Fuero de los Cavalleros de Biſcaya.* *Medina* 1575.

Happy empire of Great Britain, where we want no written laws againſt ingratitude, ſince they are engraved on every heart, it is to be hoped, with indelible characters, never to be effaced while a Briton loves his Sovereign, and can draw his ſword in his defence, and of his country.

I had long ſought in vain for the curious book abovementioned, and ſince I am on the ſubject of ingratitude, that I may not be guilty myſelf of ſuch a failing, I cannot reſiſt mentioning, that being on a viſit at the ſeat of the right honourable Lord Hawke, at Scarthingwell Hall, in Yorkſhire, on the 1ſt Jan. 1797, I am indebted, excluſive of many other diſtinguiſhed favours, to his lordſhip's kindneſs for this curious book out of his library, which I preſerve very carefully; and though it is not the Medina edition, but printed at Bilbao in 1643, it is equally valuable, and perhaps more ſo, as it contains a further confirmation of

" your part, my ſon, I rely on your bravery,
" at all events,"—Whoſoever's ſon the
" world may pronounce you to be, they
" ſhall never ſay, that I am a traytor to my
" King and my country."

of the original charter, by King Philip the Fourth, down to the period therein mentioned.—I underſtand, another more recent addition thereof was preſented ſome years ago, by the reverend Doctor Geddes, a Roman Catholic clergyman to the ſociety of antiquaries in Scotland, with the following title. *Fueros y Libertades de Viſcaya—en Bilbao* 1704. For the law itſelf reſpecting ingratitude, See appendix (Letter A.)—where the reader will find it, in the original language, as well as in Engliſh.

## SECTION V.

BOTH armies were now in complete array, anxiouſly panting for the ſignal to engage. In the camp of the King of Caſtile and his allies, glory and hope glowed in every breaſt. The fate of the Catholic Kings, as well as the Mahometan power in Spain, ſeemed as it were tremouroufly ſuſpended on the iſſue of this tremendous day. At this awful moment, the trumpets having ſounded the charge in the Chriſtian camp, the gallant Don Diego Lopez de Haro, Lord of Biſcay, was the firſt general who had the honour to commence the attack, and engage with the enemy. His men ruſhing forward on the black troops with invincible ardour, and being nobly ſeconded by Don Gonzalo Nunez, with the Knights Templars, in conjunction with the Knights of Santiago, and Calatrava, they fell with ſuch impetuoſity

tuoſity upon the Africans, that they ſoon drove them back, with great ſlaughter: Theſe again recoiling further upon their own troops, threw their centre into diſorder, which being perceived, by the Emperor BEN NAZAR, he deſcended in great agitation from his throne, and mounting a ſuperb charger, rode through the ranks encouraging his men, with much ſpirit, and preſence of mind. The ſoldiers animated by their Sovereign, ſoon rallied again, and freſh troops pouring in to their relief, they came forward in ſuch numbers, that the Caſtilians began to loſe ground, and the Africans forced their way near to the ſtandard of Madrid, which being perceived by the Archbiſhop of Toledo, he mentioned it to the King of Caſtile. But, Andrew de Boca, a brave militia officer of Medina del Campo, being near, replied, addreſſing himſelf to King Alphonſo, he ſaid, look forward, my liege? behold how bravely our general Lopez de Haro ſtands his ground, with his valiant knights. On this;

this, King ALPHONSO animating further the troops near his perſon, they fell on the Infidels with redoubled fury.

At this moment, the left wing, headed by the King of Aragon, charged the Africans in flank, driving all before them in that quarter. Still Mahomet maintained his ground in the centre, and ſupported a dubious conflict, exclaiming in a loud voice to his ſoldiers, to advance boldly. Thus the action continued hot in the extreme for ſome time on both ſides, each ſide fighting with ſimilar enthuſiaſm.

While victory ſtood ſeemingly in ſuſpence, King Alphonſo, after looking up towards Heaven, in ſilent prayer and invocation, thus addreſſed himſelf to the Archbiſhop of Toledo, who with great zeal remained near his perſon, *Moſt reverend father, here we muſt either conquer or die!*

Juſt

Juſt at this inſtant, an aid de camp from Lopez de Haro, rode up to the king, ſaying, now was the time for Caſtile to advance, on which the king immediately ordered a choſen body of men to preſs forward in ſupport of De Haro, under the command of Don Gonzalo Ruiz Giron, while the king likewiſe continued marching forward on the infidels, until they came to the barricade, in order to fall upon their centre. Here the brave Don Alvaro Nunez de Lara clapping ſpurs to a ſpirited courſer, at one ſpring leaped over the barricade into the enemy's camp, followed inſtantly by his valiant companions in arms, falling ſword in hand on the Moors, and maintaining their ground with the greateſt intrepidity.

The King of Navarre imitating ſo brilliant an example, forced the barricade at the ſame time, in another place, and broke in, on the Africans in a ſimilar manner, ſlaughtering all before them, being joined at the ſame time by the King of Arragon, and all the brave knights, who had the good fortune

fortune at that moment, to be near the perſon of their ſovereign.

At this unexpected aſſault, maintained with ſuch heroiſm, the aſtoniſhed Africans were thrown into the utmoſt confuſion. A general panic enſued, and they gave way on all ſides, their numbers only ſerving to increaſe their diſorder; when an univerſal carnage and ſlaughter took place, and VICTORY immediately declared for the King of Caſtile, and his allies.

All thoſe who eſcaped the ſwords of the Spaniards, flew with the utmoſt precipitation, abandoning the field of battle to ALPHONSO King of Caſtile, as did likewiſe the Emperor MAHOMET BEN NAZAR, who truſting to the ſwiftneſs of his horſe, rode in full ſpeed to the city of Baeza, at the inſtigation of his brother Aben Zeit, who became afterwards King of Valencia.

Such was the memorable victory of the chriſtian kings, called the battle of Ubeda, or of *Las navas de Toloſa*, from the city of Toloſa

Toloſa near the field of action, where the Kings of Caſtile, of Aragon, and of Narvarre, gained ſuch a complete triumph on the 16th July, over the Miramomelin, of Africa, one of the greateſt victories, as well as the moſt important in the annals of Caſtile; of which the foregoing is the ſubſtance diveſted of the fancies of that dark age, wherein it was fought. A conqueſt the more fortunate and glorious, as it cruſhed the alarming power of the African Empire in Europe, whoſe ambition and preſumption hitherto knew no bounds, and threatened farther devaſtation; but this ſignal overthrow, ſoon cauſed it to ſplit into various branches in Spain, and finally paved the way to its total extinction in that country.

The ſlaughter of the infidels at this ſignal defeat, was ſaid to be infinite, while few fell on the ſide of the chriſtians, amongſt whom they reckoned that gallant ſoldier Dalmeu de Creuxel, who was afterwards interred at Toledo, with all the honours of

of war, and Don Alphonſo Fernandez de Viladarias, commander of the Knights of Santiago, with Pedro Gomez de Azevedo, ſtandard bearer of the Knights of Calatrava.

The chriſtian army no ſooner got poſſeſſion of the infidel camp, than it was immediately plundered, and an immenſe booty found, with quantities of jewels, pearls, coſtly arms and equipage, beſides innumerable articles of leſs moment.

When the field remained clear, and the different detachments reunited, for many had purſued the enemy as far as Uccles, ſlaughtering them in the woods, and wherever they found them; the firſt care of ALPHONSO THE GOOD, was to order the moſt Reverend Archbiſhop of Toledo, to chaunt on the field of battle, a ſolemn TE DEUM, and thankſgiving, to the Supreme Being, through whoſe infinite mercy, ſo ſignal a triumph and victory had been obtained over the inveterate enemies of the Chriſtian

Chriſtian faith, by whom they had been ſo unjuſtly attacked, and whoſe ſole aim was the total deſtruction of his kingdoms, and of every principle of good order and civil ſociety.

SECTION

## SECTION VI.

IN whatever light we behold the Good Alphonso, his conduct affords a new theme, that attracts our regard and admiration. After having gained the great victory juſt mentioned, over ſuch a ſanguinary and deſperate enemy, and returned the moſt ſolemn thankſgiving to the Almighty on this ſignal occaſion, his next conſiderations led him to turn an affectionate and grateful eye towards his loving ſubjects, and magnanimous allies, who had ſo ſteadily ſupported his cauſe, being deſirous to give them freſh tokens of that unbounded benevolence, which ever graced his character and conduct.

The King of Caſtile therefore, to acquit himſelf with greater impartiality of this act of chivalry, confiding in the generous ſentiments of his General Lopez de Haro,

Lord

Lord of Biſcay, gave him full liberty to divide the ſpoil of the field according to his pleaſure, repoſing in him to do it, in a manner becoming ſo ſplendid an occaſion.

De Haro ever emulous to execute the royal and benevolent intentions of the King of Caſtile, and to add every luſtre to his character, then cauſed it to be proclaimed in the Spaniſh Camp,

"That all the ſpoil found within the "barricade, ſhould be the property of the "moſt Serene, and Illuſtrious Kings of "Navarre, and of Arragon.

"The remainder without the boundaries of the aforeſaid barricade, to belong "to the fortunate captors; but that the "moſt glorious trophy of all;

THE HONOUR OF THE DAY

"ſhould be ſolemnly adjudged to the moſt "Renowned, Noble, and Good, DON ALPHONSO, King of Caſtile and Toledo."

This

This deciſion gave univerſal ſatisfaction to all parties; however, King Alphonſo reſerved to himſelf the pleaſure of preſenting to the Sovereign of Arragon, a ſuperb tent of the Emperor Mahomet, which was of crimſon ſilk, richly embroidered with gold, and ſtudded with gems and pearls of great value.

To the King of Navarre, another rich tent, though ſomewhat inferior, was likewiſe preſented.

To the Pope, Alphonſo further ſent the grand ſtandard of the Emperor Mahomet BEN NAZAR, and alſo his lance. This ſtandard was of blue ſilk, having in the centre, a large creſcent *argent*, ſurrounded by five etoils, *or*, and an Arabic inſcription with theſe words, *Lalilla la, Mahomet Reſoul*, that is, "God is God, and Mahomet is "his Prophet."

This was ſent to the Pontiff, in order to be affixed in the baſiliſk of St. Peter, at Rome, as a trophy; becauſe the haughty Afri-

African ſovereign had arrogantly boaſted, that, he would convert that ſolemn temple into ſtabling for his horſes, and affix his ſtandard on its ſummit.

In perpetual recollection of this glorious triumph, the King of Navarre, according to the ſpirit of chivalry in thoſe days, changed his coat armour, and reſolved to bear in future, on his ſhield, in a field *ſanguine*, a traverſe of chains, *or*, in memory of thoſe he broke through on that day, and ſerved to link the barricade of the African camp; the whole charged in the centre with a large emerald *proper*, being part of the ſpoil, which fell to his ſhare, and which that king wore ever after on his finger. At a future day, a part of this original chain ſurrounded the tomb of this monarch, in the church of St. Mary at Roncesvalles.

The King of Arragon made no alteration in his armorial bearings, having long before relinquiſhed his original coat, to aſſume that of the Counts of Barcelona, which

which is in a field, *or*, four batoons *gules* ſtill uſed at the preſent time, to emblazonize that kingdom.

The great General de Haro, Lord of Biſcay, likewiſe imitated the example of the King of Navarre. Before this battle, his coat armour, was in a field, *argent*, three wolves *ſable*, in alluſion to his name Lopez, or the Latin word *Lupus*, which the general augmented with three bleeding lambs, in the mouths of the wolves, in alluſion to the deſtruction of the enemy, on that famous day. His ſon added a border *ſanguine*, with St. Andrew's Croſſes, in which manner they are emblazoned on the tomb of his father, in the Cathedral church of Toledo, over which monument is ſuſpended one of the principal Mooriſh ſtandards, taken in the great battle abovementioned.

To ſuch purpoſes were applied in pleaſing recollection of glorious deeds, theſe innocent devices of heraldic diſtinctions, which ſerved to gratify the feelings of generous boſoms, and became captivating means

means in the hands of ſovereigns, to ſooth lofty minds, and diſtinguiſh valorous actions with general applauſe and no expence to the ſtate, leaving at the ſame time patriotic effuſions to their poſterity, and to all thoſe liberal men who diveſted of ſordid and ſelfiſh ſentiments of egotiſm, ſpurned at the paltry ideas of profit, or of gold.

To attempt then to annihilate ſuch ſenſations in any ſtate, and to reduce every claſs of mankind to one level of equality, and ſelfiſhneſs, notwithſtanding the variety of genius, education and temper, muſt be a dangerous experiment, void of ſound policy, and may tend to much evil, by deſtroying the fine feelings of the ſoul, that ſtimulate the human frame, and call forth the greateſt exertions, not merely in the bloody field of Mars; but moreover in the ſerious deeds of peace, and in the ſolemn tribunal of juſtice; all which equally

emblazon the virtuous ſubject, and endear him for ever to his country.*

On

* Though the abolition of coat armour, heraldic diſtinctions and titles, ſeems to have been a favourite point, with the national aſſembly of France, after the French revolution, yet it did not appear ſo eaſy a matter to efface from the mind, the ideas of fair deſcent, and the impreſſion it makes on the imagination of the moſt ſenſible, and unbiaſſed minds. Without entering into a philoſophical diſcuſſion on a ſubject ſo innocent, and tending merely as a record to commemorate glorious deeds, we have only to refer, notwithſtanding the attempts abovementioned, to the proceedings in France, to ſhew the prevalence of general opinion in their favor, collected from the very ſpeech of the King of the French, addreſſed to the national aſſembly on the 4th of February, 1790, wherein after expreſſing hopes that the day will come, when the French will ſee without pain, that to be called forth in the ſervice of the ſtate it will ſuffice, to be noted by talents, and virtue, the king adds,

" En meme temps neanmoins tout ce qui ra-
" pelle a une nation l'ancieneté, & la continuité
" des ſervices d'une race honorée, eſt une diſtinc-
" tion, que rien ne peut detruire, & comme elle
" S'unit aux devoirs de la reconnoiſſance, ceux qui
" dans

On this great occaſion after the brilliant victory of *las Navas de Toloſa*, many noble families in Spain followed the example of De Haro, and charged their coat armour with chains, in memory of their having been preſent on that glorious day, and as an incitement to bravery in their iſſue; for which reaſon they are ſo often obſerved, in armorial bearings of ancient families in that country, where no ſum of money would induce them to relinquiſh ſuch diſtinctions, ſince there was hardly a gentleman of note in Caſtile, in Arragon, or Navarre, able to bear arms, beſides many from Portugal, as well as the South of France, but what were preſent at that ſignal victory, which ſecured the monarchy of Caſtile, to the grand-ſon, and heir of Alphonſo, in the perſon of King Ferdinand the third, which he ſo glorioufly up-

" dans toutes les claſſes de la ſocieté aſpirent a
" ſervir efficacement leur patrie, & ceux qui ont
" un interet a reſpecter cette tranſmiſſion de titres,
" ou de ſouvenirs, le plus beau de toutes les he-
" ritages qu'on puiſſe faire paſſer a ſes enfans."

held, and further increaſed by the important conqueſts of Seville and Cordova; a virtuous prince who walked in the ſteps of his grand-father, ALPHONSO THE GOOD, and beſides his ſignal conqueſts over the Moors, enacted good and wholeſome laws, for the ſecurity and benefit of his ſubjects, and the encouragement of trade and navigation; and ended his days covered with glory and honor, and infinitely regretted.

I introduce more particularly the memory of this prince, as in his line, another alliance enſued, between the houſe of Caſtile and the royal family of England, in the perſon of the Princeſs Eleonora, his daughter, who was married at Burgos, to the Engliſh Prince Edward, our King Edward the firſt, from whom excluſive of the royal ſtem, many noble families in England, are deſcended, by his ſecond conſort; and it is a ſingular circumſtance, that this Queen of our Edward the Firſt, Eleonora of Caſtile, and our Eleonora of England, conſort of ALPHONSO THE GOOD, ſhould both have been

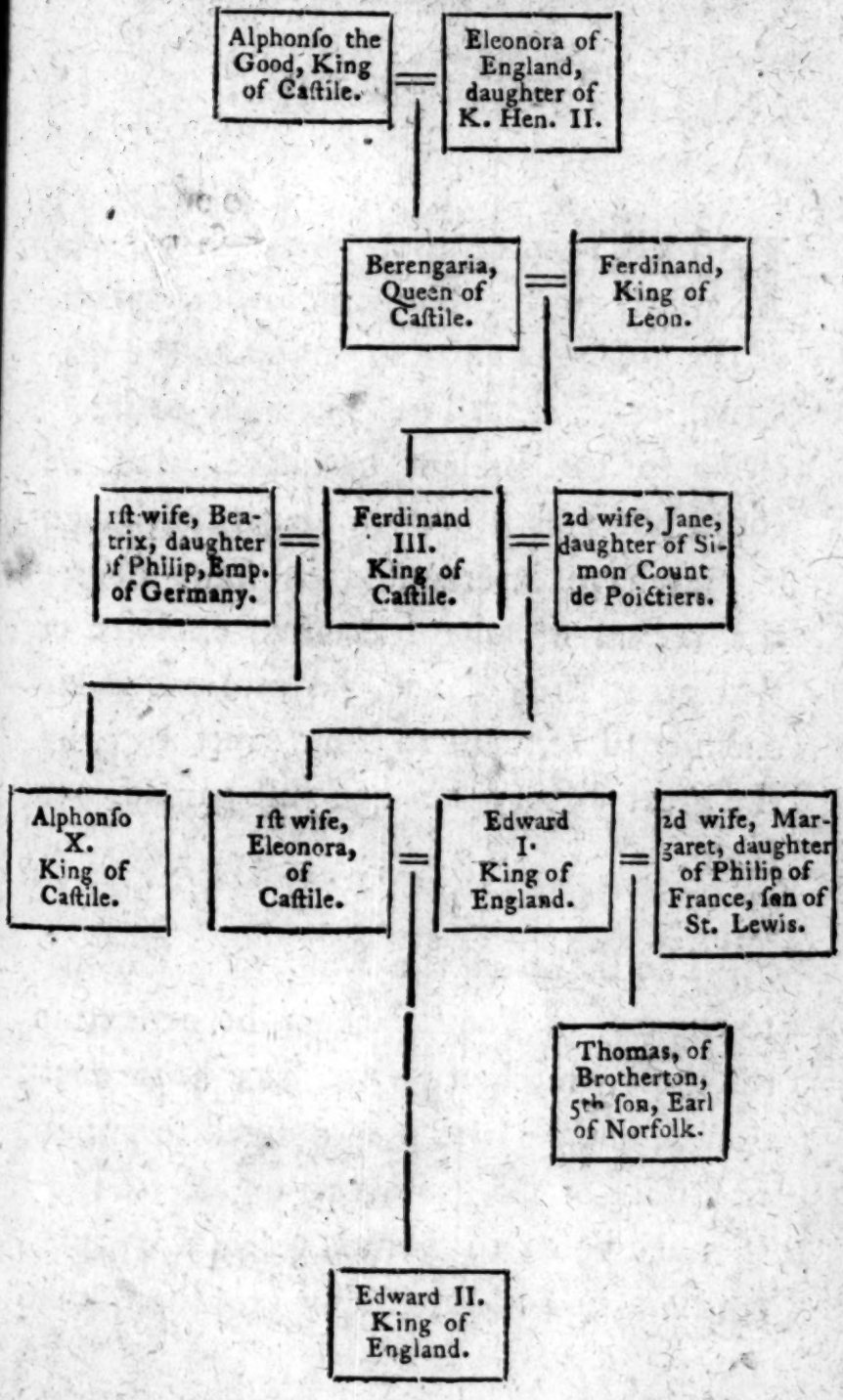
been ſuch bright ornaments of their reſpective countries, and graced in ſo high a degree, the thrones of England, and of Caſtile.

When Prince Edward married the Lady Eleonora at Burgos, in Caſtile, in 1254, he received the honour of knighthood from her brother King Alphonſo the Tenth. Ireland, Gaſcony, and Wales, were ſettled upon them, on occaſion of this marriage. It was this affectionate princeſs, who, when her lord was wounded with a poiſoned arrow in Paleſtine, ſucked the venom from the wound, and reſtored him to health. She died of a fever on her journey to Scotland, and was conveyed back to Weſtminſter in great funeral pomp, as appears from the many elegant croſſes, yet extant on the road, erected to her memory, on that mournful occaſion, which remain as laſting memorials of the eſteem of the Engliſh nation, for that excellent princeſs, mother to our King Edward the Second, who in the maternal line by this excellent lady, drew his

deſcent from ALPHONSO THE GOOD, the magnanimous Heroe, whoſe virtues we now diſplay, as will appear from the following ſtatement.

Sketch

Sketch of the Maternal Deſcent of Edward II. King of England, from ALPHONSO THE GOOD, King of Caſtile.



## SECTION VII.

EVERY thing that relates ſo particularly to the immediate deſcendants of the noble ALPHONSO, either in the maternal or paternal line, becomes ſo intereſting to the preſent narrative, that we could not paſs it over in ſilence, although it may have interrupted in ſome degree the recital of the ſucceſſive exploits of that great Prince, and the motions of his enemies ſubſequent to their overthrow, by the great victory he had juſt gained over them.

The flight of the Emperor Mahomet to the city of Baeza, where he arrived in the moſt wretched plight, has been mentioned, and he was now obliged to appear in a ſtate of the utmoſt humiliation before thoſe citizens, to whom, a few days preceeding, he had boaſtingly promiſed, that he

he would bring the three Kings as his priſoners; but now, in return to this empty rodomantade, and puerile jactitation, when they aſked his advice in their ſudden misfortune, he only ſaid to them, with great dejection, "that all was loſt, and he could give "them no counſel."—Then mounting a ſwift mule, he gallopped away in the utmoſt ſpeed, to the city of Jaen, ſeeking refuge in its ſtrong fortreſs, until an opportunity offered of croſſing the Mediterranean, to his capital of Morocco.

In the mean time ALPHONSO, with his army, in conjunction with the Kings, his allies, ſtill continued the purſuit of the fugitive Mahometans, putting every one to death they came up with, and deluging the country with blood. They ſtormed the caſtles of Bilches, Banos, and Toloſa, after which they attacked the city of Baeza, which they found depopulated.

In relating the martial feats of theſe gallant ſoldiers, we ſhould not forget the

brave officer, to whom the attack of the caſtle of Bilches has been entruſted, which he took by ſtorm in the courſe of a day and night, after being the firſt who mounted the breach, for which ſpirited action King ALPHONSO, granted him for coat armour, in a field *azur* a ſun reſplendant *or*, with eight etoils, *argent*, to imply its being taken by ſtorm in one day, and one night.—On the centre of the ſun to bear a caſtle *or*, in a field *gules*, and a lyon *gules* in a field *argent*, this laſt diſtinction being the inſignia of the royal family of Caſtile; and moreover, that himſelf and deſcendants ſhould ever after bear the name of BILCHES in perpetual recollection of their valour, in this enterpriſe.

The allied army, after theſe atchievements, marched forward to the city of Ubeda, ſtrongly garriſoned by 40,000 Moors, who ſeeing the enemy in poſſeſſion of the out-works, offered to capitulate, to become vaſſals of King APLHONSO, and pay him a yearly tribute, on condition their lives and property were ſaved, which

which the generous *Alphonſo*, to ſave the effuſion of blood, and give an example of humanity, appeared ready to grant; but the Archbiſhops of Toledo and Narbonne, much to their diſcredit, exhibited very different ſentiments; and inſtead of concurring in opinion with the benign Alphonſo, and the Kings, his allies, they ſtrenuouſly oppoſed the meaſure, forgetting that revered maxim "Eccleſia Abhorret a Sanguine." In ſo much, that they repreſented to ALPHONSO, that if he entered into any treaty with the Infidels, it was contrary to the intent of the Cruiſade, and the Kings would not only be deprived of the indulgencies, and pardons granted by the Holy Father, but would moreover incur the cenſures of the church, on which the King of Caſtile yielding with great grief, to the blind and reſentful ſpirit of the times, ordered a general aſſault, and the city to be ſtormed, which was immediately executed, on the 24th of July, juſt eight days after the victory of *Las Navas de Toloſa*; the firſt Spaniſh

knight who mounted the breach, bearing the name of Eſlava, a name diſtinguiſhed for bravery in the annals of Spain, and therefore well deſerving to be recollected upon this occaſion *. In this city the troops of Alphonſo found additional treaſure to a great amount, which fell of courſe to the captors. Such of the inhabitants as eſcaped the fury of the ſoldiery, were reduced to the dire fate of ſlavery, and divided amongſt the conquering knights.

The age is too remote, to look back to any kind of purpoſe, on the rude and ill-judged manners and cuſtoms of thoſe days, particularly among the higher order of clergy, whom we behold like temporal barons, in the field, with their banners

* In modern times, we have witneſſed the ſignal valour of a brave officer of this name, Don Sebaſtian de Eſlava, the gallant Vice Roy of Santa Fe, in South America, who in 1741, ſo nobly defended the important fortreſs of Carthagena, againſt the Britiſh fleet under the command of Admiral Vernon, who was obliged to raiſe the ſiege.

flying,

flying, in contradiction to the canons and diſcipline of the church, with reſpect to the biſhops, and their ſcruples of conſcience, in bearing maces inſtead of ſpears, not to pierce their enemies, and ſpill their blood, in the field. It was a ſtratagem that did not ſucceed with our magnanimous Richard, *Coeur de Lion*, for having taken priſoner Philip de Dreux, Biſhop of Beauvais, againſt whom, he was incenſed for influencing the Emperor to his prejudice, who, when a priſoner in Germany, had ſet a high price for his ranſom; ſo that when the Biſhop interceded with the Pope, to claim him as one of his flock, our King Richard ſent to Rome, the biſhop's bloody coat, deſiring the Holy Father might be aſked, *Whether by thoſe tokens he recognized his Son?* Upon which the Pope found himſelf under the neceſſity of anſwering, "That ſince the Biſhop had quitted the "warfare of the church, for that of the "world, he muſt abide by the con-"ſequence."

The

The enemy being now completely beaten in all points, Alphonſo reſolved, without further loſs of time, to write a letter to the Pope, in which he gave him a circumſtantial account of all his proceedings, with the Kings his allies, and of the ſignal victory gained over his enemies, which letter was addreſſed to the ſupreme Pontiff by the good Alphonſo, in the following terms*.

" To the moſt Holy Father and Lord,
" Innocent, by God's grace, ſupreme
" Pontiff, I, ALPHONSO, by the grace of
" God, King of Caſtile and Toledo, health
" and felicity, kiſſing his hands and feet.
" Fully perſuaded your Holyneſs has not
" loſt ſight of our intention of repelling
" and chaſtiſing the rebellion and per-
" verſeneſs of the Saracens, as already
" humbly and devoutly communicated by

* The original letter of King Alphonſo to Pope Innocent, was diſcovered at Rome, by Don Garcilaſo de la Vega, ambaſſador to that Pontiff, from Ferdinand and Iſabel, and a copy of it ſent to Madrid, of which this is a tranſlation.

" our

" our ambaſſadors, with hopes of your
" aid and ſupplies, like a Father and Lord,
" all which we acknowledge to have pa-
" ternally received, with piety and bene-
" volence.—By ambaſſadors deemed com-
" petent by us for ſuch a miſſion, we ſent
" letters to France, promiſing that all the
" ſoldiers which ſhould come to our aid,
" as well as all their attendants, ſhould be
" defrayed at our charge, and a decent al-
" lowance made to them; in conſequence
" of which, by the hopes of obtaining
" pardon for their ſins by ſuch good works,
" in defence of Chriſtianity, numbers
" flocked to our ſtandards. From
" foreign parts, amongſt the reſt, the
" Archbiſhops of Narbonne, and of Bor-
" deaux, and the Biſhop of Nantes. Of
" ſoldiers there came 2000, with their men
" at arms, and about 10,000 ſerving on
" horſeback, and 50,000 ſerving without
" horſes, to all of whom we allowed pro-
" viſions. There alſo came to us our
" friends and kinſmen, the Kings of Ar-
" ragon and Navarre, with their forces,

" in

" in aid and ſupport of the Catholic faith,
" who remained ſome time with us in our
" city of Toledo, where we waited to be
" joined by our own troops, who were to
" ſerve us in this war, and to every one
" of whom, we ſubminiſtered every thing
" we had promiſed by our ambaſſadors,
" although the charge and expence thereof
" was ſo exorbitant, and grievous to our-
" ſelves and to our kingdoms. Not only,
" we paid all the money we had engaged
" to ſupply, but further, furniſhed a great
" number of hatchets, which the ſoldiers
" who acted as workmen, ſtood in great
" need of; but the Almighty, who ad-
" miniſters abundance according to our
" wants, repleniſhed us with his Divine
" favour, in the meaſure of his infinite
" grace, and enabled us to accompliſh
" all our endeavours completely.—Having
" thus aſſembled our forces in conjunction
" with the others, we proceeded forward
" in the way of the Lord, and came to
" a fortreſs of ſome ſtrength, named Ma-
" lagon. The foreigners got there before

" us,

" us, and lay ſiege to it: but, though we
" ſupplied them with all neceſſaries, as the
" country is rugged, and barren, they
" expreſſed much impatience, with a deſire
" to abandon the enterprize, and return
" back to their own country: however,
" in conſequence of our moſt earneſt ſoli-
" citations, and the perſuaſions of the
" King of Arragon, they proceeded to
" Calatrava, about two leagues further.
" Then, in conjunction with the King of
" Arragon, and his forces, along with our
" own troops, we puſhed on the ſiege in
" the name of the Lord.—The Infidels
" not being able to reſiſt againſt the in-
" trepidity of our ſoldiers, offered to de-
" liver up the city, with all their effects,
" provided their lives were ſpared and
" they were permitted to retire; but as
" we would not agree to theſe conſider-
" ations, the King of Arragon, and the
" foreigners having held a council toge-
" ther, ſeeing the city was ſtrongly forti-
" fied, with ramparts, and deep foſſees,
" and not to be taken, unleſs by counter-

" mines,

" mines, and deſtroying the place, which
" would be to the great detriment of the
" brethren of the Holy Land, to whom
" the city had belonged, and which they
" would not be able to hold, if retaken;
" all which having duly weighed, they
" repreſented unto us, that the city and
" fortifications ſhould be given up in their
" preſent ſtate, with all their ſtores and
" proviſions, of which we were in great
" want; the Moors to withdraw, on lay-
" ing down their arms, and leaving all the
" ſtores in the place, in conſequence of
" which, and of their repreſentations, we
" conſented thereto; and that, one half
" of all thoſe who were within the city,
" ſhould ſurrender themſelves to the
" King of Arragon, and the other moiety
" to the foreign troops; while, on our
" part, and that of our troops, we re-
" fuſed to have any ſhare therein: but
" this not being acquieſced in, by the
" foreign troops, although under favour
" of Providence we did, and were ſtill
" ready to ſupply them with all kinds of

" neceſſaries,

" neceſſaries, yet, they all together be-
" ing impreſſed with a deſire to return
" home, abandoned the ſtandard of the
" Croſs, with the Archbiſhop of Bordeaux;
" and the Biſhop of Nantes, and left us
" by ourſelves, notwithſtanding the ap-
" pearance of an immediate attack from
" the Infidels. Some few, however, re-
" mained with us, as did the Archbiſhop
" of Narbonne, and Theobald de Bla-
" ſcon, our natural born ſubject, with
" a few ſoldiers from Poictou, not
" making all together, ſoldiers, and ſer-
" vants included, more than 150 perſons,
" of the other foot ſoldiers, not a man
" remained; and as the King of Arragon
" remained at Calatrava, waiting for re-
" inforcements, and the King of Navarre
" had not yet joined us, we proceeded
" with our own troops to the Caſtle of
" Alarcos, which though well fortified,
" and alſo three other forts, named Va-
" rachdaya, Benevente, and Piedra-Bue-
" na, where we were joined by the King
" of Arragon, with a choſen body of men,

" and

" and by the King of Navarre, with only
" 200 ſoldiers.—As the African Monarch
" was near, we did not chooſe to lay ſiege
" to Salvatierra, but proceeding to meet
" the immenſe multitude of the enemy,
" we approached to a great mountain,
" which could only be paſſed at a certain
" place, and as we marched towards the
" foot of it on our ſide, the Moors had
" already gained its ſummit on the other,
" with an intention of diſputing our paſ-
" ſage; nevertheleſs, our ſoldiers gal-
" lantly aſcended the mountains, and
" ſeized on a fort named Ferrad, erected
" previouſly by friends of the Moors, in
" order to prevent our advancing, but
" this fort being taken poſſeſſion of, by
" our ſoldiers, our troops moved forward,
" and gained the ſummit of the mountain,
" where they ſuffered much from want of
" water, and the ſterility of the ſituation;
" the Moors finding their former poſi-
" tion no longer tenable, had deſcended
" the mountain, and entrenched them-
" ſelves at the foot thereof, behind a
" ſtrong

" ſtrong paſs, where a thouſand men
" might diſpute the ground, againſt the
" greateſt army whatſoever, and here the
" whole army of the Infidels pitched their
" tents; but, as from want of water, we
" could not remain in our preſent ſitua-
" tion, we were adviſed to deſcend again
" into the plains, and ſend out ſcouts in
" queſt of another paſs; ſtill, on our part,
" attending to the danger of our faith,
" and diſhonour to our perſon, we did not
" approve of this counſel, preferring to
" die at our poſt, in defence of our re-
" ligion, rather than ſeem even to turn
" our backs to it, by ſeeking a more eaſy
" paſſage, and having expreſſed this our
" reſolution, to a certain herdſman, ſent
" as it ſhould ſeem by the hand of God,
" juſt at that moment, he diſcovered to
" us an eaſy paſſage, for thoſe of our
" valiant nobles, at the advanced poſts,
" who were to make the firſt attack upon
" the enemy, and who, unknown to them,
" fixed their tents near their camp, and

" valour-

" valourouſly maintained their ground,
" though attacked by the enemy. While
" we, in company of the Kings of Arragon
" and Navarre, remained with our troops,
" in our firſt poſition on the ſummit of
" the mountain, until the whole of our
" forces were aſſembled at the rendezvous
" aſſigned to them; and where under the
" favor of providence, they all formed a
" junction without any accident, or miſ-
" ſing their way through a rugged country
" interſected by torrents, and choaked up
" by woods and moraſſes, and this hap-
" pened on Saturday evening the 16th of
" July. The Infidels perceiving our camp
" in front of theirs, drew out ſome ſqua-
" drons oppoſite us, and attempted a ſlight
" ſkirmiſh with our troops in imitation
" of a tournament; but finding we did
" not chooſe to give battle on that
" day, they returned to their quarters.
" On the Sunday morning, the Moors
" appeared again in our front, in great
" force, oppoſite to our royal ſtandard,
" but, we having conſulted with experi-
" enced generals in ſuch caſes, on ſeeing
" them

" them in ſuch numbers, waited until
" Monday morning, to commence the
" general attack, ordering out a ſufficient
" body of men to ſupport the troops in
" the rear, which happened on the ſecond
" day, that is Tueſday, when we reſolved
" on a general engagement in defence of
" the Catholic faith. The enemy in the
" mean time, had gained ſome particular
" heights, of very difficult acceſs, on ac-
" count of woods and rough ground be-
" tween them and us, as well as deep tor-
" rents, which were great impediments to
" us, while they became of great advan-
" tage to them: nevertheleſs the Moſt
" High under whoſe divine aid and guid-
" ance, all things are accompliſhed; ſo
" far miraculouſly favoured our endeavours,
" and brought us forward in ſuch a man-
" ner, that many were driven from their
" ſtrong holds, in different poſts amongſt
" the hills, where they were ſtationed,
" and were obliged to yield the ground
" to our banner bearing the croſs of our
" Lord, and when we came to their rear,
" which was very numerous, where the

" King

" King of Carthagena was ſtationed, we
" met with much reſiſtance from a great
" body of infantry and croſſ-bow men,
" who rendered our attack very difficult
" and hazardous; however, attending to
" the iſſue of this battle, which was more
" than they could withſtand, we puſhed on
" vigorouſly with the ſtandard of the croſs,
" and with our own banner, whereon was
" repreſented the image of the bleſſed
" Virgin, holding her infant ſon in her
" arms, in token of our readineſs to lay
" down our lives for the faith of Chriſt, hav-
" ing preſent the ignominy offered by them
" to the croſs of Chriſt, and to the image
" of the Virgin Mary his mother, by the
" flinging of ſtones, and ſhooting arrows
" againſt them; we in return, broke their
" battalions, although ſo numerous, and
" ſeemingly ſtanding to their colours; but
" it pleaſed the Lord, to diſcomfit them
" with the ſword of the croſs, in conſe-
" quence of which the King of the Moors
" fled with a few of his ſoldiers. Others
" reſiſted the ſhock for ſome time; but,
" finally, they all gave way after ſuffering

" an

" an immenſe loſs, ſtill purſued by us
" until night, and leaving more ſlain in
" the flight, than in combat; and thus
" under favor of Divine Providence was
" this victory obtained. To the Almighty
" God, may all praiſe and thankſgiving
" be offered, who granted this victory
" through the merits of Jeſus Chriſt our
" Lord. Of the Moors as we heard
" related for truth, by ſome of the Moor-
" iſh King's ſervants, there were 8000 ca-
" valry taken priſoners, and of infantry
" innumerable. Of killed, there were
" above 100,000 of the Infidels, accord-
" ing to their own accounts, whereas in
" the army of the Lord, which we can-
" not mention without infinite thanks
" to the Almighty, and which ſeems in-
" credible, if not proceeding from a mi-
" raculous cauſe, only twenty-five or thirty
" Chriſtians were killed. Oh! what thanks
" ought we to give to the Almighty God,
" if we were not to reflect on the few
" martyrs, who ſhed their blood on this
" occaſion, and laid down their lives to
" be crowned with eternal bliſs.

" To ſhew the immenſe number of " ſlain amongſt the enemy at this defeat, " all the fires that were made by us, as " well for culinary purpoſes, or other " uſes during two days, conſiſted entirely " of the bows and arrows, and ſpears of " the enemy, yet we could hardly " conſume one half of them. As the " army of the Lord, by long tarrying in " thoſe parts, in addition to the barren " ſtate of the country, had hitherto ſuf- " fered greatly; we now found all man- " ner of proviſions in great plenty, with " implements and utenſils of every kind, " ſo that every one ſuited himſelf, yet " left behind, more than they could carry " away; on the third day of our purſuit " of the enemy, we came to Bilches, Banos " and Toloſa, which we immediately en- " tered. Finally, we came to two cities, " namely Baeza and Ubeda, of ſuch con- " ſequence, that there are no others ſo " large on this ſide of the ſea, except Cor- " dova and Seville. Baeza we found de- " ſtroyed, but Ubeda being ſtrong, both " by nature and art, had been reſorted to

" by

" by the inhabitants of all the neighbour-
" ing towns, and never having been con-
" quered either by the Emperor, or other
" kings of Spain, they thought themſelves
" ſafe in retiring there; but this city, we,
" by the favor of God, took likewiſe, and
" totally deſtroyed, as we could not pre-
" ſerve ſuch numbers neceſſary to ſpare.
" 60,000 Moors were put to death there,
" the remainder were made captives, to
" ſerve the Chriſtians, and repair the con-
" vents which ſtood in need thereof.

" Theſe occurrences, moſt Holy Father,
" we have deemed meet to communicate
" unto you, for the ſuccour afforded to
" Chriſtianity, returning you ſuch thanks
" as we humbly can, that you, whom the
" Almighty has appointed to fill the
" functions of Supreme Pontiff, may offer
" a ſacrifice of praiſe and thankſgiving,
" for the protection and ſafety afforded to
" the people."

The campaign being now at an end, and the GOOD ALPHONSO having ac-

quitted himſelf of every civil and military, as well as religious duty, a ſtate of inactivity ſucceeded to the brilliancy of arms. All the captives taken at Ubeda were divided among the conquering knights, into whoſe hands alſo fell the women, and amongſt theſe, many beautiful virgins, who forcibly torn from their affectionate parents, became a prey to the paſſions of the Spaniards, from which outrages, theſe unhappy females looked with additional horror on their captors, who by their diſſolute conduct, diſgraced their former character, and allured by the charms of their Mahometan captives, became likewiſe in their turn, ſlaves to their own paſſions, leading a life of effeminacy and vice.

Such behaviour ſoon relaxed military order and diſcipline; univerſal ſickneſs followed, with all the diſaſters attendant on luxury and intemperance. To complete theſe misfortunes, a general famine enſued, many for want of food dropped down dead in the fields, which put a final period to the operations of Alphonſo, whoſe troops,

troops, like thoſe of Hannibal in the plains of Capua, periſhed daily, and prevented all further enterprize, or purſuit of the enemy; and much leſs as had been intended, of laying ſiege to the cities of Jaen and Cordova.

The Chriſtian army thus mouldered away, retreated to Calatrava la Vieja, with the confederate kings, where they met the Duke of Auſtria who had come from Germany with two hundred horſe to join in this expedition.* Here the kings, after

* The line of theſe Dukes of Auſtria terminated in 1285, by failure of iſſue in the laſt poſſeſſor, after which their dominions fell to the houſe of Hapſburg, in the perſon of Robert, ſon of Albert, Count of Hapſburg, and Itha, daughter of the Count of Bergentz, which Robert was deſcended from the Counts of Thierſtein, near Baſil in Switzerland. Beſides his patrimony of Hapſburg, Robert poſſeſſed three other counties; namely, Kyburgh, Baden, and Latenburg, and by his wife obtained the landgraviate of Alſatia, from whence it appears that when Rodolf of Hapſburg was elected Emperor of Germany in 1273, there was not a Count of the Empire, who could vie with him in dignity, and conſequence.

a halt of two days, took an affectionate leave of each other. The Duke of Auſtria returned with the King of Arragon, whoſe kinſman he was, and Alphonſo went to his capital of Toledo.

If again we take a final view of the Emperor *Ben Nazar*, we ſhall find, that in great diſtreſs and affliction, he had reached his dominions in Africa, where overwhelmed with chagrin and vexation, he lived a melancholy life, deſpiſed by his ſubjects, who attributed his misfortunes to his want of reſolution and conduct. Soon after this, he ended his days with a broken heart, and left his empire to *Zaid Borrax*, one of his grandſons, againſt whom the governor of the Eaſtern Provinces of Tremecen and Tunis rebelled. Zaid was aſſaſſinated, and though his uncle *Abelcadur*, was elected as his ſucceſſor to the African Empire, the ſpirit of rebellion was ſo far increaſed, and extended itſelf, that he was unable to maintain his dignity. *Abdalla*, Governor of Fez, uſurped the ſovereignty and eſtabliſhed the dinaſty of the *Benamarines*;

*rines*; but while they erected this new branch of ſovereigns in Africa, they totally loſt their ſplendid empire in Spain. Such were the effects and reſult of inordinate ambition, and projects of conqueſts of the Emperor *Mahomet Ben Nazar*, the laſt of the race of the Almohades, and ſuch were the conſequences of immoderate thirſt of dominion and influence, while the people ſuffered every diſtreſs from the taunts, and dread of an unprincipled, and clamorous ſoldiery, now ſtripped of all ſubſiſtence, and who ſupported their power by rapine and plunder, affording a leſſon of great moment to the lateſt poſterity.

After having thus dwelled upon the behaviour of the African Emperors, the ſubſequent conduct of King Alphonſo's allies, becomes an object of ſome conſideration, particularly that of the King of Arragon, which was too extraordinary to paſs unnoticed. About this time, the opinions of the Albigenſes began to make a great noiſe in the South of France, and were ſtrongly ſupported by the nobility of

that country, particularly Raymond, Count of Toulouſe, the Count de Foix, the Count de Cominge, and others; with a view to enforce their new doctrines by the ſword; they had raiſed an army of near 100,000 combatants, in oppoſition to which, a feeble body of troops were headed by Count de Montfort. What was then the conduct of the King of Arragon? He was no ſooner returned to his own dominions, from his cruſade in defence of his faith, with Alphonſo King of Caſtile, than we find him on the 13th of January following, in 1213, at Toulouſe, very active, concerting meaſures with his French friends, and all the abettors of their new tenets. Thus the magnanimous King of Arragon, who had ſo nobly diſtinguiſhed himſelf at the battle of *Las Navas*, in ſupport of tenets ſo diametrically oppoſite to the Albigenſes, now appeared in arms as their champion, determined to ſhed his blood in their cauſe! and all this, ſays his apologiſt, the Spaniſh hiſtorian Mariana, was done againſt his own conſcience, merely from temporal views, becauſe the

ſon of the Count de Toulouſe had married his ſiſter, the Lady Tereſa of Arragon, and that he was inſtigated by motives of jealouſy and fear, leaſt the Count de Monfort ſhould aggrandize himſelf too much on his frontiers. "In vain," ſays the ſame hiſtorian, "repreſentations were made "to the King of Arragon, who continued "to be a good Catholic! to diſſuade him "from appearing in the field, in favor of "Heretics, excommunicated by Pope "Innocent the Third," whom the king ſo highly revered, had viſited perſonally at Rome, and been ſolemnly crowned there, by him, and to whom he had even granted ſome pecuniary aids, not the moſt pleaſing to his own ſubjects; yet this prince now acted in favor of thoſe, whoſe principles militated againſt his own, and in oppoſition to the repreſentations of many good men, who intreated him to have the fear of God before his eyes, and not ſully the luſtre of that high fame, he acquired in the Chriſtian world, in conjunction with the King of Caſtile; but all was in vain, and to no purpoſe, on the mind of a ſove-

reign, when temporal jealouſy overbalanced all religious motives; an action enſued, the Innovators were defeated, and the King of Arragon was found dead on the field of battle, on the 13th of September, 1213, where the following Arragoneſe gentlemen of rank, ſhared the ſame fate, viz. Don Gomez de Luna, Don Miguel de Lueſa, with Aznar Pardo, and his ſon Peter, beſides others of the king's ſubjects, who deluded by ſiniſter inſinuations, weakly ſhed their blood in a conteſt totally foreign to them, to the great affliction of their friends and relations at home, who bewailed their loſſes on this occaſion.

Such was the fatal end of Peter, ſirnamed *the Catholic*, King of Arragon, who thus unfortunately ended his days, regretted by his own ſubjects at home, while the only thanks he got from his friends abroad, were to attribute to him the loſs of the battle abovementioned, while the Caſtilians beheld with rapture, ſo contrary a conduct, on the part of the GOOD ALPHONSO, who had returned crowned with laurels

laurels to his capital of Toledo, with the utmoſt ſerenity of mind, gratified at having reſtored peace to his kingdoms, and made a triumphal entry into the city of Toledo, to the great joy of his loving ſubjects, tranſported with effuſions of loyalty, to ſee their good king return victorious, over innumerable legions of Infidels, who not only threatened the deſtruction of his empire, but, moreover, to overturn every thing that was dear to them, and totally ſubvert all traces of good order, civil ſociety, and moral obligation.

## SECTION VIII.

THIS ſignal victory of *Alphonſo*, ingroſſed for a long time the minds of the Spaniſh nation, and its happy effects were felt more and more every day. The general defeat of the enemy, the increaſe of influence, as well as territory of the King of Caſtile, but above all his heroiſm, and virtue, became a topic of univerſal converſation throughout Europe. In proceſs of time, the marvellous was added, with every exaggeration, that credulity could ſurmiſe, or ignorance ſuggeſt. Not ſatisfied with comparing Alphonſo to the Emperor Conſtantine, in his triumph over Maxentius, future ages likewiſe added the apparition of the Croſs in the ſky, ſimilar to the viſion of Conſtantine, as related by Euſebius, Caſſiodorus, and other writers; ſucceeding ages of ſuperſtition gave every evidence to theſe reports, without reflecting

ting, that ſuch an extraordinary circumſtance, had never been noticed by cotemporary writers, or any of the perſons who were preſent at that great victory. Not a word of this ſuppoſed apparition of a Croſs in the ſky, on that occaſion, is mentioned in any of the editions of the chronicle of Don Roderic, Archbiſhop of Toledo, who was preſent at that battle, nor is there a ſyllable of it in the letter of King ALPHONSO, to Pope Innocent the Third, nor in that of the Archbiſhop of Narbonne, on the ſame ſubject. A ſimilar ſilence is obſerved by all ſucceſſive writers, down to the reign of Alphonſo the Tenth, great-grand-ſon to ALPHONSO THE GOOD; and though it was thruſt into ſome prayer-books, printed at Venice in 1568, above three centuries after the period in queſtion, yet the firſt mention publickly produced in any Spaniſh record, of this fond conceit, appeared ſo late, as the year 1647, as we are informed by the Marquis of Mondejar, and is inſerted in a petition preſented to Henry the

Fourth,

Fourth, King of Caſtile, quoted by Martin Ximenez, in his annals of the city of Jaen, ariſing from a popular error, in miſtaking the expreſſion of the Archbiſhop of Narbonne, who on that occaſion ſpeaks of the Triumph of the Croſs, merely in a figurative ſenſe, concordant to which, the Spaniſh Church had inſtituted an annual thankſgiving, and feſtival, to be celebrated in all churches, and pariſhes throughout the dominions of Spain, on the 16th of July, and to be ſtyled THE TRIUMPH OF THE CROSS, as purely ſymbolical, and by no means alluding literally, to any viſible appearance in the ſky, ſuch as, not only the ignorant had believed, but even grave writers had afterwards aſſerted, without the leaſt ſhadow of truth, or authority whatſoever.

The ſame illuſtrious critic, the Marquis of Mondejar further notices, to the credit of Spain, that though the Venetians had ſo indiſcreetly introduced this report into their prayer-books, yet, amongſt the Spaniards,

niards, in the Lives of Saints, printed at Madrid in 1657, it was very judiciouſly omitted by the orders of Cardinal Zapata, inquiſitor general of Spain; a mark of candour and love of truth, that does great credit to the diſcernment of that eminent Prelate.

In ſpeaking of the ſuperſtition of Spain, it is not to be ſuppoſed, other nations were at that time more enlightened, or void of ſimilar credulity. The ſame weak imagination ſhewed itſelf in France, where a like apparition was reported to have been ſeen, at the ſiege of Toulouſe, in the very ſame year as the Spaniſh victory, at *Las Navas de Toloſa*; ſo that, from a reſemblance of names, the ſtory probably travelled from one country to another, and was thus handed down to poſterity. Mankind are weak, and frail in all ages, and in all countries; the ſame religious warmth of fancy, found its way in the frozen regions of the North, as in the ſultry plains of the South, and ſimilar appearances were deemed

deemed as propitious, and imagined as viſible in battle, to the people of Scotland on St. Andrew's-day, in November, as to the Spaniards in Eſtremadura, in the ſcorching month of July; and were a Spaniſh critic to inveſtigate the old chronicles of England, in thoſe and much later days, he would find an ample harveſt of ſuperſtition and bigotry, to counterpoiſe the credulity of his own country; but true criticiſm is of no country, when truth and candour are the objects, in oppoſition to ſuperſtition and ignorance, in order to reject the latter, and venerate the former, wherever they are found *.

It

* In this enlightened age, it may perhaps appear quite irrelevant to enlarge upon ſuppoſed apparitions and falſe miracles, liſtened to with ſuch credulity in Spain, and loudly complained of, by many eminent Spaniſh Divines; by none more ſo, than by that learned Spaniſh Monk, Father Feijoo, in his *Theatro Critico*. The following from this writer, may ſerve as a ſpecimen of his candour, and as it relates to a Britiſh ſubject, will plead ſome apology for intruding it on this occaſion.

" In

It may perhaps ſeem uſeleſs in this enlightened age, to introduce and bring forward

" In the city of Corunna, not many years ago, " two miracles were given out from the pulpit, the " falſity of which, many of our people were wit- " neſſes; and alſo, Mr. William Salter, his Bri- " tannic Majeſty's Conſul, in the city of Corunna. " The firſt was, the pretended miraculous re- " covery of a poor woman, who had been re- " ſtored to health in a natural way by the aid of " a phyſician and ſurgeon, at the expence of the " ſaid Mr. Salter. The other was ſtill more diſ- " graceful to us, as in order to ſuppoſe the " event of a miracle, it was neceſſary to repreſent " the utmoſt treachery in the character of Mr. " Salter, which was the reverſe of his very hu- " mane diſpoſition. I have this information from " a learned and devout clergyman. Mr. Salter " returned ſoon after to England; it may be in- " ferred what an opinion was formed in that " country of our Church, upon his report of our " behaviour." *(Theatro Critico de Feijoo, Tom. 3. Milagros falſos, p. 91.)*

Thoſe who wiſh to ſee on what high eſtimation the Reverend and learned Feijoo above mentioned holds the writings of the Engliſh nation, above thoſe of all other nations in Europe, upon every ſubject

ward the credulity and ignorance of the 13th Century, but whatever tends to illuſtrate the vacillations of the human mind, and to diſtinguiſh truth from miſrepreſentation, it is preſumed cannot fail to be acceptable to the candid and liberal, at all times, and more particularly in this inſtance, where a reproach of weak credulity was attached by future ages, to thoſe good and worthy characters, who did not by any means deſerve it, and had never at the time, ſaid a ſingle word, relative to the ſuppoſed apparition in queſtion.

To return to the tranſactions of Alphonſo, though that benevolent Sovereign had now enjoyed ſome repoſe in his capital of Toledo, in the midſt of his loyal ſubjects, yet his vigorous mind was little diſ-

ſubject of ſcience or erudition, may ſee various extracts from him to this effect, in *Letters from Portugal, Spain, &c. by Chriſtopher Hervey, Eſq.—London* 1785. Many ſelect Eſſays of Feijoo have alſo been tranſlated into Engliſh by my late much reſpected friend Captain Bret of the royal navy.

poſed

poſed to reſt, or to remain inactive, without employing himſelf for the good of his people. Though his late conqueſts had been ſo brilliant, yet he had been diſappointed, in the advantages he expected, owing to the famine and ſickneſs which had prevailed, and the relaxation of diſcipline, that had enſued; however, he ſtill entertained hopes to overcome theſe inconveniencies, and give a final blow to the Mahometan power.

No ſooner was it known amongſt the Moors in Spain, that the Miramomelin of Africa, had croſſed the Streights of Gibraltar, and was returned to Morocco, in ſuch a ſtate of humiliation, than, the Infidels of Andaluſia conceived the moment favourable for revolt, and to aſſume independancy. A couſin of the Emperor's ſeized on the city of Baeza, and ſtyled himſelf King thereof, to which he annexed ſeveral other cities and diſtricts, and finally the great city of Cordova; other enterpriſing chieftains followed the ſame example,

ample, and got ſpoils of the Mahometan poſſeſſions in Spain. Aben Zeit, in the ſame manner, ſeized on the fertile province of Valencia, with its fair city of the ſame name, and erected it into an independant kingdom. Aben Abdalla likewiſe ſeized on the flouriſhing province of Seville, with its noble capital, and Aben Huet roſe up, with the city of Murcia, and its territory.

Some venturous commanders ſeized on ſingle cities, ſuch as thoſe of Ecija, Texada, and others of leſs note, which yet derived ſome conſequence from their local ſituation. Thus the African empire in Spain became ſplit into a variety of Dynaſties, occaſionally at variance with each other, or confederated againſt their brethren, with one or other of the Chriſtian Kings. Alphonſo was not inſenſible of all theſe innovations, and revolutionary principles of inſubordination and independance amongſt his Mahometan neighbours, his enterpriſing genius called him forth again,

and

and in the month of February, he put himſelf at the head of his army; addreſſed his brave ſoldiers with the ſame ſpirit of benevolence and manhood, and marched with a choſen body of troops into the territory of Jaen. His firſt attack in this expedition, was againſt the Caſtle of Duenas, which was carried after a five days ſiege, and reſtored to the Knights of Calatrava, from whom it had been taken. The next fortreſs that ſurrendered to him, was that of Eſna Vejota, which he reſtored in like manner to the Knights of Santiago.

Many other places ſubmitted to the enterpriſing ſpirit and valour of ALPHONSO; the Caſtle of Alcaraz, which defended the town of that name on the banks of the river Guadarama, in the diſtrict of La Mancha, ſtood an obſtinate ſiege, but finally yielded to the victorious King of Caſtile, and opened its gates on Aſcenſion Sunday. Roderic, Archbiſhop of Toledo, conſecrated

conſecrated the moſque, and converted it into a Chriſtian temple, which was dedicated to the Holy Martyr, St. Ighatius, and the King ſettled the town on the See of Toledo.

The dominions, however, of Alphonſo, now became exhauſted by continual and exceſſive warfare. A great drought enſued, which rendered proviſions exceedingly ſcarce. Many died for want, and the kingdom became a deſart. The beaſts of the field and the birds of the air, dropped dead for want of ſuſtenance; nothing but diſtreſs and fatigue appeared in every countenance. Under theſe painful and alarming circumſtances, the venerable Archbiſhop of Toledo, with Chriſtian and exemplary piety, and charity, gave up all his plate and revenues, for the relief of the poor, and the exigencies of the ſtate, refuſing every comfort for himſelf, while the people were in ſufferance, and want; exhorting his clergy to follow his example, and never to forget their faithful

faithful flock, who were ſo loyal to their ſovereign, and ready to endure every hardſhip in defence of their country, and their liberty, againſt a perfidious enemy, amongſt whom, nothing was ſo conſpicuous, as an immoderate thirſt for plunder, and a deſtruction of ſocial order and wiſe government, in addition to every vicious principle, that diſgraced human nature.

The ſenſibility of ALPHONSO was highly affected at theſe tender feelings of this charitable prelate; to reward ſuch laudable and pious zeal, and give him further proof of his affection, as well as to hand down ſuch benevolent exertions to the lateſt poſterity, the king added the revenues of twenty villages to the archepiſcopal ſee of Toledo, and to the archbiſhop thereof, and to his ſucceſſors for ever, he confirmed the dignity of Lord High Chancellor of Caſtile.

In thoſe days the Archbiſhop of Toledo, ſigned and ſealed all diſpatches of ſtate,

ſtate, relating to the office of Lord High Chancellor of Caſtile, and in his abſence appointed a deputy, approved of by the king, but in courſe of time the office fell to the crown.

To a prince leſs magnanimous, than ALPHONSO, ſuch diſtreſs as he now experienced would have of courſe, put a final period to his hoſtile operations, had it been poſſible while a ſpark of life remained, to abaſh his high ſpirit, as well as his zeal, love for his country, and the preſervation of its government, liberty and rights.

In full conviction of the uprightneſs of theſe ſentiments, and that the numerous armies of his enemies were not united by any principle of juſtice, or ſound policy, in any ways to be depended upon, he formed hopes, that to withſtand their efforts with courage, and unanimity, would much ſooner reſtore tranquility and peace, than a daſtardly ſubmiſſion, like thoſe in the Southern parts, who had ignominiouſly

ouſly laid down their arms on the firſt attack, which only gave additional inſolence to the haughty ſpirit of their conquerors. Impreſſed therefore with theſe ideas, the intrepid ALPHONSO in ſpite of all difficulties, determined in the November following to purſue the Infidels in the kingdom of Jaen. Once more he attempted the city of Baeza, which the Moors had repeopled, repaired its fortifications, and made ſo reſolute a defence, that Alphonſo after remaining a long time before the city, was at laſt obliged for want of proviſions, to raiſe the ſiege and return to Toledo.

The next year his kingdom had the good fortune to be bleſſed with an abundant harveſt, the country was relieved, and the people were willing to endure any partial diſtreſs, provided an enemy of plunderers could be reſiſted, and prevented from deſtroying their country. The vigilant Archbiſhop of Toledo had fortified the caſtle of Miraglo, which protected the kingdom of Toledo from the

incurſions and ravages of the enemy. This gave them ſuch uneaſineſs, that fluſhed with their recent ſucceſs at Baeza, they now attempted in their turn to march forward, and attack the caſtle of Miraglo, againſt which they brought a conſiderable body of cavalry, as well as infantry, drawn from the garriſon of Jaen; but the Caſtilians with their wonted courage, maintained the caſtle with ſuch invincible firmneſs, that in a general ſally, they repulſed the Moors with great ſlaughter, and drove them back into Andaluſia; after which, in great dejection, the Infidels laid down their arms; every one returning home, and all thoughts given up of further invaſion, or pretending by vain boaſts, or haughty menaces, to intimidate ſo magnanimous a ſovereign as ALPHONSO, or a people ſo loyal and brave, determined to defend their king, and country, to the utmoſt extremity.

Here ended the trophies of that ever to to be admired ſovereign, ALPHONSO the Ninth, King of Caſtile and Toledo; ſo juſtly

juſtly and univerſally ſirnamed THE NOBLE AND THE GOOD, a great prince who, having by his invincible courage, obliged his inveterate enemies to fly into Africa, and others in deſpair to lay down their arms; himſelf conſtantly engaged in the defence of his ſubjects, now worn out by exceſſive fatigue, and conſtant exertions, both civil and military, was ſeriouſly taken ill with a fever at the village of Garci Munoz, when on his journey to Placencia, going on a viſit of reconciliation to meet the King of Portugal. Here attended by his illuſtrious and virtuous conſort, Queen ELEONORA, with his Son and Heir, DON HENRY, his daughters, the Princeſſes BERENGARIA, and ELEONORA, his grand children *Don Ferdinand* and *Don Alphonſo*, attended by thoſe Reverend Prelates, Don Tello, Biſhop of Palencia, and Don Dominie, Biſhop of Placencia, this great monarch having devoutly prepared himſelf, to appear before the King of kings, and leave all earthly poſſeſſions, for thoſe, "where neither moſs "nor ruſt prevaileth," made his laſt

confeſſion to the Archbiſhop of Toledo, from whoſe hands he received the ſacraments of the church, after which ALPHONSO, with great compoſure, and Chriſtian reſignation, made a moſt edifying and exemplary end, and ſlept in the Lord, on the 6th of October, A. D. 1214, in the 57th year of his age, after a glorious reign of 54 years.

It is impoſſible, for words to expreſs the univerſal grief and anguiſh, into which the whole kingdom was plunged, at the loſs of their good king, who had ever ſhewn himſelf the father, and firm friend of his people. The Archbiſhop of Toledo has left us the moſt exalted character of this great and benevolent prince, ſo juſtly diſtinguiſhed by the glorious appellation of THE GOOD, and as ſuch, the archbiſhop emphatically ſtiled him, "The Mirror of "Chriſtendom, the Support of Religion, "and the Glory of Spain." A king truly great, and noble in all his actions, juſt, pious, and magnanimous, who ſpared no

pains

pains for the benefit of his ſubjects, to give them every token of his regard, in order to gain the affection of the good, and reclaim the intemperance of the wicked.

## SECTION IX.

A LOSS of ſuch conſequence to the kingdom of Caſtile, as the demiſe of their good King ALPHONSO, could not fail, of being infinitely great, to the loyal Caſtilians, ſince no prince was better beloved, or more truly deſerved it. To his valour and undaunted ſpirit, the kingdom of Caſtile was indebted for its liberty, and the recovery of their former poſſeſſions.

With the hopes, that theſe fragments might at a few moments of leiſure, fall into the hands of a Britiſh ſoldier, a character for which, I ſhall ever profeſs the higheſt veneration and regard, I have not hitherto interrupted the military operations, and the glorious campaigns of ALPHONSO, by inſerting, the no leſs intereſting recital of his civil conduct, both in public and private life, with his regard for learning,

learning, and the adminiſtration of juſtice, in every branch of polity and legal adminiſtration.

In the firſt place, the king's zeal for religion, and morality, was highly meritorious; and the Spaniſh church owed every thing to his care and protection, at a period when infidelity and vice, threatened to overturn the moſt ſacred rights; when ſuch large tracts of the Peninſula of Spain, were overwhelmed by the ſenſuality of the Mahometans, and ſubject to their abſurd notions of equality, and ſervility, without any diſtinction of rank or nobility, and deprived of all thoſe feelings, which not only give brilliancy to arms, but in civil life form the delights of refined and poliſhed ſociety.*

To

* Conſidering the ideas of equality in their fulleſt extent, they may be claſſed under three heads, *Natural*, *Political*, and *Civil*. The firſt is a mere *chimera*; the ſecond prevails among the Mahometans, where all are equal, and blindly ſubmiſſive to the will of a deſpot, who diſpoſes of their lives

To ſtem this torrent of wickedneſs, ALPHONSO had been led to confer many favors on monaſtic inſtitutions, particularly to that named *the Ciſter*, lately ſprung up in France, and of which St. Bernard Abbot of Clairval, had been ſo great an ornament. Such indeed, was the favor of ALPHONSO, that the Spaniſh Church became uneaſy, and the jealouſy of the Biſhop of Burgos awakened, who repreſented, that the king alienated ancient foundations of the church, to aggrandize

at his pleaſure, as depending entirely upon his caprice and tyranny. The third, viz. *civil equality*, exiſts in courts of juſtice, in wiſe and free governments, under ſovereigns who govern by laws, inſtituted for the general good, protecting high, and low ranks, with equal moderation and impartiality; whereas the *political equality* of the Mahometans, renders them all equally the ſlaves of their tyrant. In France it was obſerved by Boiſſy D'Anglas, in his ſpeech to the French Convention on the 23d of June 1795, *That abſolute equality is a chimera.* If, ſays Boiſſy, *men without property, were to enjoy without reſerve, the rights of citizens, they would ſoon attack property, and would neither be ſenſible of, or in the leaſt enjoy freedom.*

this

this new order, and his royal foundation of *St Mary de las Huelgas*, near Burgos.

The king cheerfully acquieſced to the repreſentations made to him, and to the deſires of his clergy; for whoſe proſperity and ſplendour he had given ſuch ſignal proofs, and raiſed ſuch ſtately monuments; having in what he had hitherto done, been chiefly prompted by the unhappy ſituation of his dominions, their warfare with Infidels, as well as dangerous intercourſe in times of peace, in addition to the ſtate of ignorance amongſt his own ſubjects, want of reſources, induſtry, or trade, which had thrown a great weight into the hands of the Jews, the only monied men in his country, who had mortgages on many of the church lands, enjoyed the firſt fruits, nominated to benefices, and became tacidly the leaders in all matters, where property was concerned, and like the paraſite plant, clung faſt to, and thrived on the tree of Chriſt, living in ſplendor and opulence, at a period when their brethren in England were treated with cru-

elty and ſcorn, particularly by the uncles of ALPHONSO, the Kings, RICHARD, and JOHN, who, to get poſſeſſion of their wealth, impriſoned them, pulled out their teeth, and executed on their perſons, in return for their uſury, every ſpecies of ill treatment and barbarity, which had raiſed their paſſions to ſuch a height with us, that out of reſentment, and deſpair, amongſt other cruelties, they crucified an infant in the city of Lincoln, in contempt of the Chriſtian Religion. Its corpſe was afterwards inhumed in the cathedral of that city, and inrolled by the Pope in the calendar of martyrs.

After what has been ſaid, reſpecting ALPHONSO's conduct in regard to convents and monaſteries, Pope Innocent was not the only Pontiff who was ſenſible of the inconvenience, and the prejudice ariſing to religion, from their increaſe, and the neceſſity of reformation in this particular: on which ſubject the field is wide, but I ſhall only adduce one inſtance in the perſon

ſon of Pope Paſcal the Second, ſucceſſor to Urban; this Pontiff, in order to ſtop further abuſes in Spain, in a bull, addreſſed to the Reverend Diego Gelmirez, Archbiſhop of Santiago, in Galicia, amongſt other things, particularly exhorts, and enjoins, "that friars, and nuns of the ſame order, ſhould no longer cohabit under the ſame roof, as heretofore, and that the clergy ſhould not entertain concubine wives, and children who inherited their property, as if ſuch matrimonial contracts were valid, and lawful, from having been allowed them, by the Gothic King Vitiza." The Spaniſh hiſtorian, Sandoval, Biſhop of Pamplona, complains loudly of this abuſe in his hiſtory of Caſtile, and relates the complaints of Pope Paſcal, againſt his own country as above-mentioned *.

If

* *Hiſtoria de Caſtilla y Leon per D. F. Prudencio de Sandoval Obiſpo do Pamplona.—En Pamplonea* 1615.

Even the Gothic King Vitiza, has had an apologiſt, as well as the clergy of Spain in his reign,

If on the other hand, we liſten to what ſome Engliſhmen, of great authority, have ſaid, we ſhall find no leſs a character than our great Sir Francis Bacon, was of opinion, that thoſe Popes who had been educated in convents, and ſpent great part of their lives there, in ſtudy and contemplation, were much better ſuited to the exalted ſtate of the Popedom, than thoſe Prelates who had lived in the courts of Princes, and were engaged in all the toils of civil

of whom ſo many improbable calumnies have been handed down in the chronicles of thoſe days, and believed in ſucceſſive ages, on which ſubject my late and reſpected friend Don Gregorio Mayans, of the King of Spain's counſel, and a moſt upright magiſtrate, undertook an elaborate, yet unſucceſsful refutation, in a tract, of which he did me the favour to preſent me a copy, when I had the pleaſure of ſeeing him at his houſe in the city of Valencia in 1777, which book I have now in my library. The title of it is, *Defenſa del Rei Witiza. —Su autor D. Gregorio Mayans y Siſcar, del Conſejo del Rei nueſtro Senor, y Alcalde Honorario de Su Real Caſa y Corte.———————Valencia* 1772.

office

office or employments of a court *, but be this as it may, and allowing every merit to the candour, and true zeal of the Biſhop of Pamplona, in whatever point of view, we contemplate the conduct, and reflect on the ſituation of ALPHONSO, we ſhall find he had no other views, but the good of his country; nor was he leſs

* The following are the words of the great Sir Francis Bacon.

" Imo convertamus oculos ad regimen Ponteficium, ac nominatim Pii V. vel Sixti V. noſtro Seculo, qui ſub initiis habiti ſunt pro fraterculis rerum imperitis, invenimus que acta Paparum ejus generis, magis eſſe ſolere memorabilia, quam eorum qui in negotiis civilibus, ac Principum aulibus, inutriti, ad Papatum aſcenderint. *Lib.* 1. *de augmnt Scient.*"

On which a modern Spaniſh writer, a celebrated Monk of the Benedictine order, Fadre Feijoo in his *Theatro Critico*, being a refutation of many vulgar errors prevalent amongſt his countrymen in Spain, makes the following obſervation on the paſſage of the illuſtrious Bacon abovementioned. *When I obſerve a Proteſtant to write in this manner, I am quite aſhamed to find, that amongſt us Catholics, we have ſo many politicians, who abound in very different maxims.*

diſtinguiſhed

diſtinguiſhed by his love of learning, and the education of youth, overlooked by his predeceſſors.—For this laudable purpoſe, Alphonſo founded the univerſity of Palencia, which his grandſon, King Ferdinand, afterwards removed to Salamanca, where it early ſhined, as the renowned ſeat of learning, piety, and virtue.

ALPHONSO was no leſs attentive to the Courts of Juſtice, than he had been to the Seminaries of Learning; equally deſirous of giving every ſanction, as well as improvement, to the laws of his country. The kingdom of Caſtile was at that time chiefly governed by an ancient code, ſtyled the *Fuero Juſgo*, or the Laws of the Judges. This was a valuable collection of ſtatutes, enacted by the Gothic Kings of Spain, founded on the Roman Law, and on the ſoundeſt principles of equity and juſtice, promulgated by King Chindeſvintus, in the firſt year of his reign, A. D. 612, when at the ſame time, he totally abrogated the Roman

Roman Law, and all other foreign laws, except they were firſt ſanctioned by his royal authority.

This ſage and reſpectable Code, may therefore be conſidered, as the principal ſource and foundation of Spaniſh juriſprudence, being the firſt enacted in Spain, by national Monarchs, and confirmed, and improved by their ſucceſſors. However, from lapſe of time, and various misfortunes, ambiguity and doubts aroſe, which prompted King Alphonſo, to turn his thoughts towards their further elucidation.

For this wiſe purpoſe, notwithſtanding other preſſing engagements, ALPHONSO had ſummoned in the year 1211, the principal ſages, and learned men in his kingdom, to meet him on the feaſt of Holy Innocents, in his city of Burgos.

In this aſſembly, in preſence of his Queen, ELEONORA, his ſon, DON HENRY, his daughter BERENGARIA, with her children,

DON

DON FERDINAND and DON ALPHONSO, the King, preſented all the original letters in his poſſeſſion, to, and from his predeceſſor, King ALPHONSO the Sixth, who conquered Toledo; and from other Sovereigns, his anceſtors, with divers other ſtate papers, and records; ordering them to examine carefully theſe documents, as well as all hiſtorical monuments, memorials, and public acts, and then to draw up from thence for his peruſal, a compilation of the ſame, with ſuch obſervations and improvements thereon, as to them ſhould ſeem meet; which he would reviſe, approve, and confirm whatever might be judged ſalutary, and tending to the advantage, and good government of his kingdoms.

This collection afterwards acquired the name of *El Fuero viejo de Caſtilla*, that is, "the ancient Code of Caſtile," being all, that the Good Alphonſo could accompliſh, owing to the very diſtracted ſtate of his times; ſo that he only led the way to his grandſon

grandſon, King *Ferdinand* the Third, to purſue this great undertaking, by making a commencement to that famous Code, named *Las Siete Partidas*, ſo denominated from the ſeven letters in the Spaniſh name ALFONSO, which Code was afterwards perfected by King Ferdinand's ſon, ALPHONSO the Tenth, ſirnamed *The Wiſe*, independant of his misfortunes; who left to his country a venerable Code, which has ſtood the teſt of future ages, and been held in the higheſt reſpect by the learned, and univerſally admired, for its conſummate prudence and wiſdom.

In addition to the abovementioned proceedings of ALPHONSO as a legiſlator, we ſhall find him no leſs attentive, to rural concerns, and to the improvement of agriculture, as far as ſuch ſcenes of warfare, in which he was engaged, could admit of, particularly in the beautiful and moſt extenſive vale of Placencia in Eſtremadura, already ſpoken of, where the King ſpared no pains to improve the country,

by

by giving encouragement to the plough, and every branch of internal improvement, as well as to thoſe individuals who devoted their time, and thoughts to theſe beneficial purſuits, which Alphonſo deemed moſt commendable, and honourable, and noticed accordingly; ſince on that valuable ſcience, the proſperity of every country muſt ultimately reſt; being moreover convinced, that nothing engaged more forcibly the mind of a ſovereign, with ſentiments of benevolence, in favour of his ſubjects, than a contemplation of the diſpenſations of the Omnipotent Creator, and of his infinite goodneſs to mankind, in the various progreſſes of vegetation, with the ſubſequent cultivation of the ſoil enſuing therefrom; which aſſimilated ſo peculiarly to the operations of the mind, that, in proportion, as land. by the induſtry, and talents of the huſbandman, became more productive; ſo the people, under a good Sovereign, and wiſe government, were improved by a proper education, and example, and in reſult of their correct behaviour

viour and conduct, reaped the fruits of their labours, and enjoyed every bleſſing, conducive to their happineſs and proſperity.

If after this, we turn our eyes towards the private life of King ALPHONSO, we ſhall find, that his character was moſt amiable and engaging; that he lived in the happieſt union with his royal Conſort, and family, uniting graceful eaſe to becoming dignity; and affection to politeneſs; ſupporting alike in private, as in public, the behaviour of a parent, a friend, and a nobleman, giving on all occaſions the brighteſt example of every virtue, to the grandees of his court, and dignified characters of his kingdom.—In one word, his manners and univerſal benevolence were ſuch, as ſerved to conciliate all ranks, and to unite confidence to obedience, and attachment to reſpect.

To evince one inſtance only of this Prince's gentleneſs of manners and complaiſance

to

to overlook the ſallies of youth; we are told by the Marquis of Mondejar, that a certain young lord of a houſe of ſome note, who had the reputation of more talents, than diſcretion, and was known to waſte his time in ſcenes of diſſipation and expence, had ſolicited the King to be governor of the city of Toledo, and intendant of the Treaſury: upon Alphonſo's gently declining his petition, he yet urged the King to promote him, as he had done others, younger than himſelf, becauſe they were the aſſociates of his youth; Alphonſo overlooked this preſumption, and with great condeſcenſion, ordered ſome fine horſes richly capariſoned to be ſent to him, with this meſſage, that when he had more prudence, and made himſelf worthy of the confidence of his country, promotion ſhould not be wanting, ſuitable to his ſtation, and diſtinguiſhed talents.

The incomparable Queen ELEONORA left to the honour of her country, England, a cha-

a character of no leſs renown, than that, of the noble and GOOD KING ALPHONSO. This excellent Princeſs was ſo deeply affected at her loſs, that ſhe only ſurvived twenty-five days her loving and affectionate Lord, after living together forty-four years, in the utmoſt conjugal felicity, leaving their only ſon and heir, DON HENRY (ſo called after his grandfather, Henry the Second, King of England) under the guardianſhip of his ſiſter, BERENGARIA, who had retired long ſince, diſconſolate from the throne of Leon, and lived with her royal parents in Caſtile.

So high was the reſpect for Queen ELEONORA amongſt the Caſtilians, and ſo ready were the nobility to ſhew their regard for her perſon, and the country of her birth, that even ſix years after Thomas a Becket, late Archbiſhop of Canterbury, had been canoniſed by Pope Alexander the Third, a chapel was founded to his memory in the cathedral of Toledo, by Count Nuno de Lara, and the Lady Tereſa,

Tereſa, his wife, with an annual endowment entailed on their eſtates for its ſupport.

The remains of the virtuous Queen ELEONORA, with thoſe of King ALPHONSO, were depoſited according to their will and teſtament in the church of the royal monaſtery of *St. Mary de las Huelgas*, near Burgos, founded by themſelves.

Their obſequies were performed with the utmoſt ſolemnity, and funeral pomp, the ceremonies of which laſted fifteen days, attended by numbers of nobility and gentry, in awful ſorrow, with an immenſe concourſe of perſons, of all ranks and conditions, zealous to give this public token of their grief, bewailing their loſs, and renting the air with their lamentations.

Here bathed in tears, the diſconſolate BERENGARIA, overwhelmed with the deepeſt affliction, added further diſtreſs to this mournful ſcene, exhibiting a picture of

of woe, that no pen can deſcribe, or eye could witneſs, without anguiſh.

In one word, the noble deeds of this Sovereign, ALPHONSO THE GOOD, as well as the laſt devoirs of his loving ſubjects, to his memory, were ſuch, to uſe the words of the Archbiſhop of Toledo, THAT NO EFFORTS OF ENVY CAN LESSEN, NOR ANY LAPSE OF TIME, EVER OBLITERATE.

SECTION

## SECTION X.

The Iſſue of ALPHONSO THE GOOD, King of Caſtile, by his Queen, ELEONORA, of England, daughter of King Henry the Second.

SANCHO
died an Infant.

BERENGARIA.

Eldeſt daughter, born at Segovia in 1181, married to Alphonſo, King of Leon, after his divorce from Tereſa, daughter of Sancho the Firſt, King of Portugal. The Princeſs Berengaria was mother to FERDINAND, and to ALPHONSO, but was afterwards divorced from the King of Leon, by Pope Innocent the Third, on account of ſanguinity, however, from the purity of their motives, their children were declared legitimate; in conſequence of which, FERDINAND ſucceeded not only to

to the throne of Leon, but on the demiſe of his couſin, Henry, King of Caſtile, and after the reſignation of Queen BERENGARIA, he became King of Caſtile, by which means the crowns of Caſtile and Leon were united, and have remained ſo ever ſince.—Queen BERENGARIA died at Toledo in 1244, aged 63, and is buried at Las Huelgas.

## FERDINAND.

Born at Cuenca, in 1189, a Prince of great expectations, who diſtinguiſhed himſelf in the wars againſt the Infidels. He died of a fever at Madrid, in 1212, to the great grief of his royal parents, and is interred at Las Huelgas.

## BLANCHE.

This Princeſs was ſaid by Mariana and other writers, to have been the eldeſt daughter; however, Mariana retracted his error, and it is evident, her ſiſter BEREN-

GARIA was the eldeſt. Accordingly, Blanche is ſtiled the ſecond daughter, by Rodrigo Mendez de Silva, hiſtoriographer general of Spain, and member of the royal council of Caſtile.—This amiable Princeſs Blanche married in 1201, to Lewis the Eighth of France, ſon and heir of King Philip Auguſte, and was mother to that celebrated Sovereign, LEWIS the Ninth, or the Saint.

As a proof, that the moſt amiable characters cannot always eſcape the ſhafts of envy, or the malice of envenomed pens, and wicked minds, particularly when the antipathy between the Engliſh and French, or the French and Spaniards intervenes, to heighten the picture; we find, that Matthew Paris, the hiſtorian, ſpeaking of this excellent Princeſs, Queen Blanche, mother of St. Lewis, has expreſſed himſelf with ſuch indecency reſpecting her, and of the behaviour of the King of Navarre, as I ſhould bluſh even to repeat, and much more to commit to paper, although in Latin. This has animated French ſatyriſts

to

to come forward, and amongſt the reſt, the Reverend Pelletier, a canon of the congregation of St. Genevieve, who inſiſts, with no ſmall acrimony, and indecorous ſuggeſtions: that the love ſongs of Thibauld, King of Navarre, Earl of Champagne, were addreſſed to Queen Blanche, with whoſe beauty the King of Navarre was violently ſmitten, and looked upon her as the Lady of his affections: which calumny is chiefly grounded upon the ſcandalous aſſertions of the hiſtorian, Matthew Paris, but Pelletier has been completely refuted by an anonymous writer, under the title of *Examen Critique des chanſons de Thibault Roi de Navarre,* on which ſubject, various letters paſſed between the parties, much to the advantage of the anonymous writer, in defence of the innocence of Queen Blanche; beſides which, Monſieur Bouhier, preſident of the parliament of Dijon, addreſſed him the following letter on the occaſion.

" I have many thanks, Sir, to return
" you for your curious diſſertations on
" the ſubject of the amours of Thibault,
" Earl of Champagne. I have peruſed
" them with great pleaſure, and it ſeems
" to me, to be no eaſy matter to reſiſt
" againſt the reaſons you alledge, in op-
" poſition to common and prevailing pre-
" judices. Therefore, I much doubt, that
" the Reverend Father Pelletier, will per-
" ſiſt any longer in ſupporting his opinion.
" It is ſurpriſing our hiſtorians ſhould
" have given credit ſo ſlightly to Matthew
" Paris, on a point which merited more
" minute inveſtigation, for the honour of
" Queen Blanche; but the defect of moſt
" of our writers, is a want of criticiſm. For
" the reſt, the verſes of Borel, which I
" mentioned to you, did not deſerve the
" honour you did me, to name me on
" that occaſion; my ſtudies have been
" of a different nature from the details of
" our ancient hiſtorians, which I have never
" had time to inveſtigate, as I could have
" wiſhed.

" wiſhed. In reſpect to the author of the " Cruſade of St. Lewis, of which you ſent " me an extract, he has followed the ge- " neral prejudice, and imitated our novel " writers of the preſent day, who dwell " upon the amours of our Princes, and " Princeſſes, according to their own fancy, " availing themſelves of the leaſt ſcrap, " or verſe, they can lay hold of, to ſuit " their immediate purpoſe: but when " ſuch authorities as theſe only, are " brought forward, it would be no dif- " ficult taſk for you, to refute them com- " pletely. It is much to be wiſhed, that " you would give us a more accurate " hiſtory of Thibault, Earl of Champagne, " than the one we have at preſent; no " perſon is better qualified to do it than " yourſelf. I expect ſoon to ſee Mr. " De St. Pelaye, we ſhall talk of you, " and of your literary purſuits, none " take a more lively ſhare therein than " myſelf, nor is more perfectly,

" Sir,

" Yours, &c.

" Le Pres. Bouhier."

The whole of this curious correſpondence, and the ſeveral anſwers of the anonymous writer, to the Reverend P. Pelletier, in favour of the virtue and innocence of Queen Blanche, mother of St. Lewis, may be ſeen in *Les Poeſies du Roi de Navarre, precedée de l'hiſtoire des Revolutions de la Langue Francoiſe, et de quelques autres pieces, &c.* ——Paris 1742.

Notwithſtanding the injudicious animadverſions of the Reverend Canon Pelletier; the character of Queen Blanche, has ever been in high eſtimation in France; tradition has even handed down a ſaying of hers, in further proof of her religious ſentiments and virtuous education, which is, that ſhe uſed to ſay of King Lewis her ſon, when a youth, "that ſhe had rather "hear of his death, than of his being "guilty of a mortal ſin." Can it then be ſuppoſed, that ſuch a Princeſs, ſo virtuouſly inclined, ſo highly reſpected by King Lewis, and who was left Regent of the kingdom during his abſence, ſhould have

have behaved in a manner to deſerve the diſreſpectful and indelicate inſinuations of Pelletier, ſo injurious to her memory, and fame, while they were no leſs indecorous in the French writer, againſt the renown of his own Sovereign.

As our King Edward the Firſt's ſecond Conſort was Marguerite, daughter of King Philip the Hardy, ſon of Lewis the Ninth, and Blanche of Caſtile, by which Lady Marguerite, Edward the Firſt, had Thomas of Brotherton, his fifth ſon, Earl of Norfolk, and Earl Marſhall of England, from whom the Mowbrays and the Howards, with their relatives in England are deſcended; I flatter myſelf, that theſe few lines in favour of the innocence of Blanche of Caſtile, the illuſtrious granddaughter of our Henry Second, King of England, will not be unacceptable, or deemed out of place in this hiſtoric fragment.

### Urracca.

Third daughter. This Princeſs is reported to have been extremely beautiful, ſhe married in 1206 Alphonſo the Second, King of Portugal, died 3d Nov. 1220, and is interred at Alcobaza.

### Constance.

A Princeſs of moſt exalted piety, who preferred a religious retreat, to all the ſplendour of royalty and worldly grandeur. This religious Princeſs, was the firſt Lady Abbeſs of the royal monaſtery of St. Mary *De las Huelgas*, near Burgos, founded by her good and illuſtrious parents.

### Mafalda.

Died an infant, at Salamanca, where ſhe is interred.

### Eleonora.

ELEONORA.

Married in 1221, to James, King of Arragon, ſtiled THE CONQUEROR, but, like her ſiſter BERENGARIA, was, after eight years cohabitation in the marriage ſtate, divorced, on account of conſanguinity.

This James, King of Arragon, had a very reſpectable naval force in the Mediterranean, in thoſe days; for, when he ſailed from the port of Salo in Catalonia, in 1229, for the conqueſt of Majorca, his fleet conſiſted of 25 large ſhips, 18 Taridas, or Tartans, 12 gallies, and 100 galliots, with 15,000 infantry, and 1,500 cavalry, beſides many volunteers, from France and Italy, with whoſe aſſiſtance, he expulſed the Africans, and made a conqueſt of that iſland, as well as of the iſlands of Iviza, and Minorca, which he annexed to his Crown.

## HENRY.

First of the name in Spain, and so called, after his grand-father, HENRY the Second, King of England, born in 1203, succeeded his father, ALPHONSO THE GOOD, as King of Castile, but only reigned two years nine months, dying at the age of 14, by a tile unfortunately falling on his head, at a tennis court, 1217, is interred in the church of Las Huelgas, near the remains of his brother *Don Ferdinand*; was succeeded by his sister, Queen BERENGARIA, who soon afterwards resigned the Crown of Castile, to her son FERDINAND the Third, who became King of Castile and Leon. He conquered Seville and Cordova from the Moors, and died replete with honour and glory, and was afterwards enrolled in the calendar of Saints.

After what has been said in favour of the Queen BLANCHE, I beg leave to revert once more to her eldest sister, Berengaria, Queen of Castile, and dedicate a few

a few lines to the memory of her ſon, the noble King FERDINAND THE THIRD, who did ſo much honour to the illuſtrious race from which he derived his deſcent.—Excluſive of the victories and triumphs of Ferdinand, his conduct was equally diſtinguiſhed in the civil adminiſtration of his kingdoms, and filled Europe with no leſs admiration, than his manhood and proweſs. In the year 1246, this great King inſtituted the Supreme Council of Caſtile, compoſed of twelve wiſe and learned Judges, eminent in every degree, reuniting in their perſons, thoſe three great attributes recommended by Ariſtotle and Plato, viz. love for their country, wiſdom in deciſion, and vigour of mind, in expounding the law. This dignified council has often given proofs of the eminent degree in which it poſſeſſes thoſe great qualities: it is forty-ſix years more ancient than the parliament of Paris. Finally, the magnanimous FERDINAND THE THIRD, the noble grand-ſon of ALPHONSO

ſo THE GOOD, after a glorious reign of 35 years, ended his days replete with glory and renown, univerſally regretted both by his enemies and friends, not only amongſt Chriſtians, but even amongſt Mahometans; in proof of which, Alhamar, King of Granada, who became his vaſſal, was ſo great an admirer of his virtues, that in token thereof, he uſed to ſend every year one hundred Moors to Seville, with large flambeaux of white wax, to attend in the cathedral of Seville, at the celebration of the anniverſary of this Good King. Amongſt other devout acts of FERDINAND THE THIRD, he firſt introduced in Spain in 1242, the pious ceremony for Kings of Spain, in token of humility, to waſh the feet, and give a ſupper to twelve poor people, on Maunday Thurſday in holy week, a cuſtom long followed by his royal deſcendants.

When the licentiate Roderigo Caro, an officer of the Inquiſition, publiſhed his Annals of Seville in 1634, he ſays, that

he

he was then waiting daily to hear from Rome, of the canonization of the pious King Ferdinand, to place his auguſt name in the calendar of Saints belonging to Seville. It ſeems, this only took place ſeveral years after, in the pontificate of Clement the Tenth in 1671: — upwards of ſeven Centuries after the demiſe of that virtuous Sovereign. Even then, his feſtival was only allowed to be celebrated by the Spaniſh nation.—The caſe of the Emperor Charlemagne is more particular. This great Prince was firſt canonized by the Antipope, Paſqual the Third, and although it was confirmed 14 years after, by Pope Alexander the Third, ſtill, it is not univerſal, for, while in France, he is conſidered as a Saint, they chaunt a *requiem* in Lorraine, for his ſoul, as a ſinner.

The deſcendants of FERDINAND THE THIRD, offered a ſtriking picture of the mutability of all human greatneſs. His ſon and ſucceſſor, King Alphonſo the Tenth,

Tenth, with all his ſcience, was very unhappy. His eldeſt ſon, Prince Ferdinand, married BLANCHE of France, daughter of St. Lewis, which alliance was concerted to reconciliate the differences that might intervene between the two kingdoms, reſpecting the ideal claim of France, to the Crown of Caſtile; not on account of the ſuppoſed right of Blanche of Caſtile, repreſented to have been the eldeſt daughter of ALPHONSO THE GOOD, ſince, that was a point given up; but, on account of a prior claim of ſucceſſion, on the demiſe of her eldeſt ſiſter, BERENGARIA, whoſe marriage with the King of Leon had been annulled, in conſequence of which, the right of her ſon FERDINAND THE THIRD, was liable to be called in queſtion. Moreover, the pretended will of ALPHONSO THE GOOD, of which a copy was ſuppoſed to be in the archives of St. Denis, was another conſideration, wherein King ALPHONSO, in caſe his ſon HENRY died without iſſue, called the iſſue of Queen Blanche to the throne of Caſtile, in lieu of the children

of

of BERENGARIA, her ſiſter. Lewis the Ninth went ſo far, in conſequence of theſe premiſes, that he made over all his ſuppoſed claim in right of his mother, to his daughter BLANCHE, on her marriage with FERDINAND of Caſtile.

The nuptials of FERDINAND, with BLANCHE of France, were celebrated at Burgos in 1268, with infinite pomp; and when we conſider the illuſtrious company aſſembled on that occaſion, perhaps no nuptials were ever more ſplendid or brilliant, ſince it conſiſted of the following royal perſonages. The King and Queen of Caſtile; Philip, ſon and heir of France, brother to the royal bride, James the Firſt, King of Arragon, and his ſon and heir, the Prince, Don Pedro. Prince Edward of England, afterwards our King Edward the Firſt, brother-in-law to King Alphonſo the Tenth. Martha, Empreſs of Conſtantinople, Mahomet, King of Granada, William, Marquis of Monſerrat, the *Infantes*, Don Sancho, Don Fadrique, Don Manuel,

Manuel, and Don Philip, brothers to the King of Caſtile, with the *Infantes*, Don John, and Don James, younger brothers to Prince Ferdinand of Caſtile. Alſo the *Infante*, Don Alphonſo, Lord of Molina, with all the ſpiritual and temporal Lords of the kingdom of Caſtile and Toledo, who could be aſſembled on that occaſion, beſides many Lords of France likewiſe preſent at this auguſt ceremony, the reſult of which proved ſo unfortunate.—Prince Ferdinand died at the age of 21, during his Father's life, leaving two ſons, Alphonſo and Ferdinand. The *Infante*, Don Sancho, rebelled againſt his father, and at his demiſe, uſurped the Crown, to the prejudice of his nephews, who loſt their right, which they never recovered, though large eſtates were granted to them, but the ſucceſſion to the Crown remained in the line of King Sancho.

The laſt heireſs in the line of Prince Ferdinand, and Blanche of France, was the Lady

Lady Iſabella de la Cerda, daughter of Don Lewis de la Cerda, Count of Clermont in France, by his wife Eleonora de Guzman. This Lady, Iſabella, when young, was left the widow of Don Rodrigo Alvarez de Aſturias, without children, and diſpoſed of, in ſecond nuptials, by Henry the baſtard, King of Caſtile, to Bernard de Bearne, baſtard ſon of Gaſton Phæbus Count de Foix, which alliance was concerted by King Henry, in recompenſe for the military ſervices rendered by De Bearne, in enabling Henry to dethrone his lawful Sovereign, Peter, King of Caſtile. In further recompenſe for which, the city of Medina Celi, was erected into an earldom in 1371, by King Henry, in favour of the Baſtard de Bearne, and large eſtates ſettled on the parties, on condition of the Lady Iſabella renouncing for herſelf and her heirs, all pretenſions to the Crown, in right of her grand-father, who had been proclaimed King of Caſtile, on the demiſe of King Alphonſo the Tenth,

but

but obliged to yield the ſame to King Sancho.

Our hiſtorian, Camden, relates a ſingular circumſtance reſpecting this Don Lewis la Cerda, from Robert of Aveſbury, that when the fortunate iſlands, or the Canaries, were granted to him by Pope Clement the Sixth, who died 1352, the Engliſh ambaſſador, conceiving that there could be no other ſpot in the world but the Britiſh Iſles, deſigned under that denomination, of fortunate, retired from Rome, and haſtened to England, to give this important intelligence.

From this alliance was deſcended Don Lewis de la Cerda, Fifth Count of Medina Celi, created Duke of Medina Celi, by Ferdinand and Iſabella in 1491.

# APPENDIX
## TO
## VOLUME II.

### Page 71, Letter (A)

### LAW OF THE BISCAYANS AGAINST INGRATITUDE.

Extracted from the Code of Laws of Biſcay,

INTITLED,

*Fuero, Privilegios, Franquezas, y Libertades de los Cavalleros Hijoſdalgos del Senorio de Biſcaya, Confirmados por el Rey Don Phelipe 4to, Nueſtro Senor, y por los Senores Reyes ſus Predeceſſores, con Licencia Real en Bilbao* MDCXXXXIII.

*Titulo* 34. *Ley* 22.

*Pena de los Donatarios Ingratos.*

*Otroſi dixeron, que avian de fuero, y eſtablecian por ley, que ſi qualquier hijo, o deſcendiente, o pariente, o eſtraño, a quien padre, o madre, o otro alguno le haya hecho heredero, o donado todos ſus bienes, o la mayor parte dellos, puiſere manos ayradas en el padre, o en la madre, o en aquel quien le dono, o doto*

Tit. 34. L. 22.

Penalty of ungrateful Donees.

They further alledge, that they hold by right, and have eſtabliſhed by law, that if any ſon, or deſcendant, or kinſman, or ſtranger, to whom father, mother, or other perſon whatſoever has made heir, or endowed with all his property, or the major part thereof, ſhould lay violent hands on ſuch father, or mother, or perſon whomſoever, that had made him

*o doto lo ſuyo, o cometiere otras coſas de ingratitud por las quales el derecho manda deſheredar, o denegar alimentos, o revoca la tal dote, o donacion; que conſtando deſto, y quexandoſe dello el tal injuriado, y ofendido, dentro de ano y dia, pierda el tal fijo, o deſcendiente, pariente, o donotario, la tal herencia, o bienes, que aſſi le fueron dotados, y donados, conque el tal ofendido, no le haya remitido, o perdonado la tal ofenſa, o injuria al injuriador, aſſi como comindo, y bebiendo con el, en una meſa, o hablandole amigablemente o por otros ſemejantes actos, queinduzen remiſion, y perdon, o diſſimulacion; y que los tales bienes buelvan al tal donador ofendido, o injuriado.*

him the Donee of ſuch his property, or committed other acts of ingratitude, for which the law ordains diſinheritance, refuſal of alimony, or revocation of ſuch a gift, or donation; which being made evident, and a complaint thereof on the part of the perſon ſo injured and offended, within a year and a day, then the ſaid ſon, deſcendant, kinſman, or Donee, to loſe ſuch inheritance, or effects ſo aſſigned, or ſettled on him, provided always, that the offended party had not remitted, or pardoned the ſaid offence, received from the offender, by ſitting down at table and eating and drinking with him, or holding friendly converſe together, or other ſimilar acts, which imply pardon and forgiveneſs, or overlooking thereof, otherwiſe the ſaid effects are to revert again to the ſaid Donor ſo offended or injured.

21 JUN 69

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